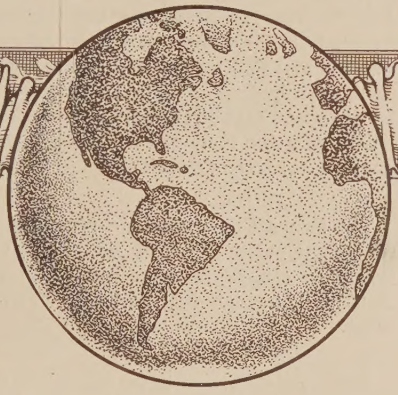
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

April 15, 1922



His Will

Edward A. Lewis

That life should be a journey o'er many a sun-lit hill,
Through pastures green and beautiful, by waters calm and still,
With comfort brought us by the rod
And by the sturdy staff of God—
This is His will.

From wayside springs, betimes, our hearts with peace and joy to fill;
And when we reach the darkened vale, e'en there to fear no ill,
Assured that death, in youth or age,
Ends not the soul's sweet pilgrimage—
This is His will.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

There never was an area on this world's surface better designed by Providence than Europe for human happiness. Much of her coast line may be described as a continuous harbor. The Black Sea, the Adriatic, the Mediterranean, the English Channel, the North Sea, the Baltic—where else will you find waters comparable with these for shipping? Europe has no excuse for poverty. Whatever her plight may be, it is wholly the fault of her short-sighted impulses. (*Current Opinion.*)

υ λ

The Genoa Conference is a pretentious subterfuge unless it can at least begin to substitute consent for force as the instrument of European international government. (*New Republic.*)

υ λ

Fifty congressmen have appealed to President Harding to proclaim a general amnesty for all prisoners arrested or convicted under the Espionage Act "and whose offenses were in the nature of expressions of opinion and not of overt acts." They draw attention to the fact that every country in Europe has released prisoners of the same class and that, besides, the sentences imposed for such offenses were nowhere as severe as in the United States. (*Survey.*)

υ λ

In this world of to-day, with its dramatic contrasts, no greater contrast exists than that to be drawn between the revolution in Russia and that proceeding in India. The Bolshevik revolution began in terrorism and massacre to an unprecedented degree. The revolution in India has been one of "passive resistance," not as an expedient but as a sacred religious principle. (*Current Opinion.*)

υ λ

To-day when nations are united one with another by ties which we can not break without enfeebling or killing them, and a common spring of life circulates in their organs; to-day when, without our knowing it, the United States of Europe, in spite of obstacles, of suspicions, and of hates, are by the effect of an enveloping civilization more than half formed; to-day, when according to an excellent opinion not my own, all war is civil war; to-day when such is the fate of arms that the victors are not to be distinguished from the vanquished, let us repair together our ruins, and, if it be possible, let us have pity on our common weaknesses. Up to this time we have not known how to make peace. But we must cultivate this essential art. We must remake Europe. Our life depends upon it. (*Anatole France.*)

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THE
Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, sus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Secret treaties cover a multitude of sins.

* *

A bad cook may defeat the good sermon.

* *

How foolish is wit to unappreciative minds.

* *

The names of those who want the bonus are Le- on.

* *

A wasp up the sleeve will wreck the dignity of a ng.

* *

For a fictitious dignity many have sacrificed real ccess.

* *

Make an investment in a genuine friendship if ou want big and sure dividends.

* *

The tears from the eye are oft deceptive, but the ar from the heart tells the truth.

* *

Mix a little of the heroic in your effort if you ould be numbered with the heroes.

* *

Are you praying for disarmament by letting the orld know you want disarmament?

* *

Beware of the man who never laughs, and likewise eware of the man who laughs too much.

* *

Make plain your faith in your cause by the sacri- ce you make, and others will believe in it.

* *

The greatness of the message on Sunday is shown y the number who remember it on Monday.

* *

How quickly does the bad man pray when his eet slip over the edge into water over his head!

* *

One sings through life, and another weeps, and till another laughs, and each has known but a third f life.

* *

The buzzard newspaper seeks the carrion of human epravity, and alas, too often finds it and waxes fat hereon.

* *

We are glad the United States Senate has recalled that something can be done to a treaty besides re- jecting it.

* *

The seashell sings to every listening ear, but makes no music and tells no story to those without imagination.

* *

When you ask for money for the Church, ask not as a beggar, but as one who gives full value in opportunity.

* *

There once was a crow which built her nest in which to hatch a phoenix, but when the shell broke only a crow came forth.

* *

The auditorium may have seats for two thou- sand, but the Church is constituted of the one hundred devout souls attending.

* *

Sickness chained the open nature to the bed and shut out the glowing world, but behold, the universe of God came in at the window.

* *

The eloquent sermon is not the one whic n- toxicates for the moment, but the one tha ken home and transmuted into life.

* *

Only from the mountain top can the wide vision be seen, but the way is long and steep and hard, and few there be who win the summit.

* *

Stable character is the best material from which to carve Christian character; the greatest sculptor could never make much of a statue out of a sponge.

* *

Few diamonds are without a flaw, but we turn it inside so that none may see; few human characters are without a flaw, upon which we are too prone to turn the miscroscope.

* *

Where We Are Missing It

The world is full of young people, and we are not getting our share of them in the Sunday school, the Young People's Christian Union, or the church itself. We have not taken this matter seriously enough. We have established some big funds, as we said, to guarantee our future, but we have let our children slip through our fingers. All the funds in the world will be

impotent without people, and the only source of people in the years to come is the children of the now. We have encouraged the organization of the Y. P. C. U. and then have sat back and told the youngsters to go to it! We have a great Sunday School Association and tell it to go to it! We of the older generation shift responsibility from our shoulders to these organizations. And they are doing well, very well under the circumstances, but our Church is missing it every time it fai s to foster the work of the young and command their lasting interest. Our Church of the future is here now in the young.

The Bath and the Baby

The delay in human progress has more often than not been occasioned by the careless way in which the progressives have thrown out the baby with the bath! In their desire to exploit the new they miss the values the ages of experience and reason have established; instead of adding on they think the only way is through substitution. There come times in mechanics when "scrapping" the old appears to be the only way to make place for the new. But life, real life, is something above mechanics. To-day even in mechanics there is a growing law that nothing must be lost, and so far as human intelligence has become intelligent, it is trying to save everything. It is fair to assume that were the human intelligence divine nothing would be lost. Life is geared to the divine; life is in a field entirely distinct from and above mechanics. Religion is dealing with life. Dr. Gordon, seeking to conserve the good in the old, as he moves forward to a new theology and a new religion, uses Jonathan Edwards as a vital example, finding in him much to deplore and regret, but also much to admire and accept. He does not throw him out, but utilizes his masterful mind in shaping new and better thinking. Those who think they are making progress by smashing what has been, will probably find they will not amount to much in the what-is-to-be.

No Time to Read

That is the core of our greatest missionary problem. The first step in missionary progress is an informed constituency, and how are we to secure this end if our people do not read? It is true that there is insufficient instruction from the pulpit, and one reason for that is because the pulpit does not read. Our ministers complain they do not have time, and it is true under the present order that the interests to which they feel obliged to give attention are so diversified and multitudinous they can not do justice to any one, and among them the missionary service is undervalued. They skim our church paper, and overlook the missionary appeal for mind and money. We are issuing leaflet literature, but we fail to follow it up and secure the reading. The pulpit has no time to persuade and the people no time to read. Take our new book by Dr. Fisher, and the new one by President Galer; every word of these books should be set to stay in the minds of our ministers and people, and we should be ready for the next step of doing. A prominent layman says of them he wishes he could read them both, but he has no time; every day is filled with business and every night with social functions. And yet this layman has no greater desire in his life than to see his Church prosper. How can we put these messages so vital to our cause over? As the genial Togo says, we ask to know!

Doing Things as a Substitute

It is a fashion to-day to exploit the doing of things over the believing or even the being of things. The canny politician sends a bit of coal to the poor and gives a big picnic to his followers, and the unreasoning say therefore he is a competent man to put at the head of a city government. A church is crowded with a big congregation because the minister is lambasting those who are in authority, and because it is open twenty-four hours a day to do relief work. But in spite of the good—and no one questions the good—that church is not functioning as a church. Instead of being back of many relief agencies and rallying multitudes to do, it is minimizing itself into a single relief agency, which becomes the substitute for every man who goes there and puts a dime in the collection and thereby sloughs off every atom of personal responsibility. Suppose the great factory, having put out a perfect pair of shoes, instead of putting out more shoes, and more shoes, were to send the whole force out to sell that one pair, though they were not salesmen but shoemakers! But the children of the world are wiser than the children of light, and they specialize, and mind their own business.

* *

ORTHODOX OR LIBERAL

IT is only the very old or the very ignorant that still believe religion to be the property of the Church, or that it finds its only expression in the Church. The time has passed when anybody except the self-deceived and the self-interested pretends that any particular Church has a monopoly of the truth. There is a growing recognition of the fact that religion is greater than any of its forms and truer than any of the creeds.

The question of whether the Church of the future is to be Orthodox or Liberal is not to be answered by using these words in any narrow or traditional sense, nor by any nice attempt to balance dogma against dogma. The world will no more be saved by the Winchester Profession than by the Westminster Confession or the "Apostles' Creed" that appears to have been so named from the fact that the apostles had nothing to do with it.

Orthodoxy and Liberalism really mean two fundamentally conflicting attitudes that men have taken in all ages. Orthodoxy is the religion of the backward look, the fixed form and the parrot thought. It is the pose of high church people of low religious instincts who like to conceal ignorance and excuse inertia by pretending there is no more truth to discover. Liberalism is the religion of the forward look, the lifting thought and the growing life. One of our most thoughtful ministers remarked the other day that the thing that impressed and pleased him most about the *Universalist Leader* was its obvious endeavor to be liberal, and not simply Universalist.

If Christianity be or become Orthodox it will die from senile decay. If it still has the courage to think

new thoughts and to try to live a growing life its own life has only just begun to grow. The race is going forward. Whether the Church shall go with it depends on whether the Church be Orthodox or Liberal. Whether the church member be Orthodox or Liberel depends on whether he has taken the name of Jesus upon his lips or the spirit of Jesus into his life.

* *

ON WITH THE CHRIST CRUSADE

BACK in 1870 E. G. Brooks sent out into the world a book, entitled, "Our New Departure." In this book the author tells of the decision reached by our fathers to make a new venture. He says:

> "We have thus far carried the torch of God's universal and immutable love to dissipate the shadows and burn up the errors of the old interpretation. We are now called to use this torch more clearly to disclose the conditions on which all spiritual results depend, and on which alone the prophesied fact of Christ's efficiency can become a fact accomplished in any soul."

The history of our Church during the last fifty years shows that some of our men were true to their vision. They preached the great affirmative gospel, commanded attention, gave the people what they needed and enabled the Universalist Church to live.

But some forgot. Misled into believing that the day of doctrinal preaching had passed, they began to cater to the whims of the people. Then came the war. And the Church became to a large degree the medium for the distribution of all kinds of propaganda.

Our delegates at the Detroit Convention, realizing that the need of the hour is more religion, voted enthusiastically to make Universalism the law of life. Not content with battling against old dogmas and creeds, the Universalist Church is now making another New Departure, and is planning to preach its great constructive message as never before. We must build more churches, enlarge our mission field and train new leaders in order that the principles of Universalism shall become the driving power behind the activities of men and women.

Our task is to preach Universalism for all it stands for—the Whole Gospel for the Whole World. The social implications of Universalism are big. Their acceptance will bring in a new Heaven and a new Earth. The spiritual implications of Universalism are big. Their acceptance will give peace and health and joy and comfort to the human race. Therefore we say: On with the Christ Crusade!

* *

RELIGION WITH LITTLE OR NO MORALITY

THE moral man who has not been strong on religion and religious services, has been severely criticised, depreciated and condemned by religious folk and the Church. He has been held up as warning to guard others from his dangerous condition; he needs conversion just as much as the man in the gutter; his "rags of righteousness" are "filthy garments;" he has in his life and character nothing but "mere" morality.

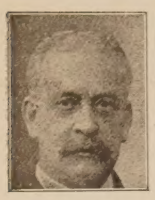
It is now felt, however, by all thoughtful people that morality is a good thing, that no man can have too much of it, and that the world sorely needs moral men. Morality has come to be highly appreciated. The more of it the better for the man and the community.

Of course, morality without religion is defective in many respects, but there is something worse than this, and that is religion with little or no real morality. And the moral man, if he wanted to, could criticise and condemn some religious folk with more justification than they have in criticising and condemning him. He would not regard the moral standards of such religious folk as high enough for him, nor would he want to have quite the same kind of moral motives for his conduct. And strangely enough, what he observes is that apparently the more pious and orthodox the religious folk, the less or the worse their morals. The other day a pious person was urging upon a group of students for the ministry the great duty and high privilege of praying to God for anything and everything that one needs, and gave an example of how it pays to do so. A poor woman wanted a new shirtwaist and she took the matter to God in prayer, and as she left the prayer service in her church she picked up on the sidewalk a lost pocketbook, opened it, and found five dollars therein, just the price of a nice new waist for her! It paid to pray! Now the moral man would unhesitatingly say that it was the duty of the woman to advertise the finding of the pocketbook and try to discover the unfortunate owner and return the pocketbook and its contents. That would be the first thing a person with a fine sense of moral values would do. The answer to prayer would not be allowed to absolve one from doing his plain moral duty.

Take another case, which shows shifty moral dealing. A prominent minister, who believes strongly and preaches constantly and vociferously the immediate return of Christ in the clouds to destroy this world order and set up his kingdom, was, like many another man in these days of the high cost of living, in need of an increase in his salary. He sought his church committee and told them his errand. The committee replied that they wished they could increase his salary, but the income of the church did not permit it, and already there was a burdensome mortgage on the property. Then the minister urged these men to put a second mortgage on the property and said, "Before the time comes when the mortgage falls due, the Christ will have appeared, and the church will not have to pay it." Now an honest man, a man with "mere morality," would want to pay his debts even on the day of judgment; he would feel that if there is a God, He must be a moral God, and He would want men to do the decent thing. Having an inside religious tip on the coming world-catastrophe should not lead a man to take an immoral advantage over other people.

Real religion recognizes the importance of high moral standards, noble moral conduct, and a fine sense of moral distinctions. The religion that does not issue in these moral values is not worth much. It may be pious and orthodox, but it is not a matter of high principle, nor of straight living. The moral test is the new acid test of the genuineness and value of a religion. With a religion that can stand such a test we can win the allegiance of the moral man to our religion, and we can make our religious folk the moral leaders in the community.

Editorial Correspondence



I HAVE received a letter from a distinguished and loyal layman in the North Country, which warms my heart with many kindly words about my "wonderful word pictures of the climate, scenery, people and other characteristics of Florida," and then, in a kindly and most sympathetic spirit, raises the question for many minds: "Are you doing anything of permanent value to the Church? When you leave that point, what landmarks do you find, if any, of the season's work?" And then farther along he suggests that "on going into an Orthodox community the pathway of a radical Unitarian is not full of roses. As I read you, your tendencies in the past have been rather strongly towards advanced Unitarianism, which may go in Eastern Massachusetts, but finds little sympathy elsewhere in North America."

These questions have been uppermost in my mind since long before this letter was written, and therefore I do not have to answer on the spur of the moment. Every missionary anywhere must mull a good deal over them. He enters a new field, and begins a new work under entirely different conditions from those to which he has been accustomed, and the first thing he must do is to secure a hearing, and in doing that he must do and say many things that are only indirectly connected with his specific mission. And he must recognize that a ten year job is not to be accomplished successfully in two years. In the noisy modern city it takes a loud noise to attract any attention, but the first essential is that he possess the real thing, something definite, to which he will attract attention.

The first question the missionary will have to face is, "What are you here for?" And when he answers, "To establish a Universalist Church," he will have to tell what the Unversalist Church is and what it proposes to do. If he replies that it is just the same as other Christian churches, then he will be asked: "What is the use? We have more churches here now than can well be supported." Which means that the missionary must be distinctive, if not doctrinal, and as long as churches are divided on doctrine, the chances are he must show wherein his doctrine differs from others, and wherein it is better. If he wants to build a church he must be able to give a reason for it. But as I have said, he must first get a hearing, and there are many ways of getting the public attention. The minister if he is a clever speaker will be asked to address some of the thousand and one clubs and societies, on some subject that is entirely foreign to his mission, but he gets attention. Or he can go into the newspapers and make his name familiar as one who thinks.

To be specific, I have been running a series of articles, seldom religious save as they stand for better things in life. These articles I call "Front Porch Studies," and quite a good many of them, adapted, have appeared in the *Leader*. These studies have become so well known that in our church advertising it has been thought best to announce this pulpit as "the Sunday morning station of the Front Porch Studies." We have reached in this way those who would never by any possibility have heard of the Universalist church.

But what of results? We began last year with an average congregation of thirty-five. This year we began with a congregation of seventy-five; as the season advanced and more tourists came in we went to one hundred and fifty, and when Dr. Lowe came to preach for us we went well over two hundred. But these congregations are a procession. Many come for a short visit to the city and attend but once or twice, but they literally come from all over the country; in a way this is the most cosmopolitan pulpit in the land. And it requires a peculiar message; the ideal is to charge this passing throng with a message which they will carry to Maine or California.

The results of such a ministry are not to be tabulated; all we have tried to do was to get the forces of our resident population so organized that this mission work can be carried on. And each year this local organization grows until it needs and must have a suitable place for worship, and already over one thousand dollars as a nucleus of our building fund is safely invested. Meanwhile what is our mission for but to spread the glorious truth of Universalism, and where in a small place we might spread it over an area of ten square miles, here we are spreading it over the whole country, and through all churches. In a peculiar sense this is a mission station for the preaching of the Gospel and the distribution of our literature.

It costs money; we could not do it at all were it not for the help of our General Convention and the co-operation of our Publishing House. And we must go to it in an altruistic spirit and with abundant faith, for we can not follow that passing hearer to his home in Minnesota or North Dakota, or some one of forty others states; we can not expect the organization of Universalist churches wherever they go, but they have caught a little of the spirit of Universalism and it will work out in life, somehow and somewhere.

The visible results are seen in the fact that we have put the Universalist church on the map; every one knows we are here and are going to stay. We have an organization made up entirely of the permanent residents; we are raising all the money for local expenses and in no niggardly way. When the work starts next season we shall have a good working church to start with. There is a demand that the church keep going for several months more this year, and start earlier in the fall. The First Universalist Church of Miami is visible to the whole country.

I can not refrain from being tickled to death that this distinguished layman has discovered that my "tendencies have been towards radical Unitarianism," for of late years I have been listed with the "standpatters," the "back numbers," the "reactionaries," and I have been rather proud of the distinction, for my religious make-up consists of this: Theologically I am a Unitarian—not a radical Unitarian, for they have no theology! Temperamentally I am a Methodist, and therefore, as some one has cleverly said, *therefore* I am a Universalist, because in Universalism I find the greatest liberty of thought and action, and the motive power of the emotions.

And I am a Universalist from the ground up. I

am glad to co-operate with those of any other faith in building their churches, if they have a distinctive Gospel to proclaim, but I am dead set against this supreme folly of the hyphenated church which is nothing in particular to anybody, and in a very few years will be either one thing or the other, or more likely be dead. If some of our people had spent more time in minding their own business instead of trying to finance a theological department store with the names of all the proposed partners conspicuously on the front door, we should be well on our way towards doing the world a service.

We have in Miami a two-year-old Universalist church, so broad in its fellowship that all disciples of Liberal Christianity can come in and feel at home, so fervent in its spirit that any child of God needing the ministrations of the Gospel can find satisfaction.

If you ever happen to be in Miami, come with us and we will do you good.

F. A. B.

What Makes a Universalist---A Sermon

The Rev. Frank D. Adams, D. D.

IT is gratifying to note that interest is always created whenever any one lets it be known that he means to explain what a Universalist is. Whether favorably disposed towards our faith or not, most persons would really like to know just what creed, doctrine or attitude of mind it is that makes a man a Universalist, for we are still few enough in number to be a kind of oddity. There are three very good reasons why the question should be answered and answered moreover by ourselves. No matter how well another may think he understands my point of view, he can not explain it adequately, and if he is not in sympathy with me, his prejudices are almost certain to color his explanations.

In the first place we should know what makes a Universalist for the sake of clearing up misunderstandings. Practically all the explanation the world has ever had of our faith (I suppose I should say alleged explanation) has come from the lips of its opponents. Scarcely a preacher but has felt it his duty at some time or other to "expose" the fallacy and danger of Universalism. And he has performed that duty so zealously that most people have been filled with a vast deal of ignorance. The common view of Universalism is untrue, ill-balanced and distorted. Just the other day a very intelligent man, passing along while our bulletin board was being put up, remarked: "No use going to all that trouble. Just stick up two words, 'Fire Escape!'" It is high time to be about the business of clearing up such absurd misunderstanding.

Secondly, we should know what makes a Universalist in order to aid men in self-interpretation. Every normal, well-balanced individual is by nature a Universalist. Almost any one, hearing without prejudice a true and sympathetic statement of our interpretation of religious philosophy, will confess that it appeals to him most strongly. As soon as he understands that it is Universalism that is being set forth, however, the stored-up prejudices of long generations get into action and the favorable, natural first impression is spoiled. I could go into almost any church in this or any other representative city and deliver the identical message I bring to you from week to week, but without calling it Universalism, and the people would receive it gladly (all except the heresy-hunters) and say, "That's good, that's true, that's my idea of religion!" In talking with a friend the other day, mention was made of two quite prominent ministers formerly of this city who have lately gone into Universalist pulpits. "A good many of them are slipping, aren't they?" my friend remarked. "They all slip as soon as they begin to think!" I replied. Pick out any individual you please, make him promise to listen without prejudice, think without bias, and reason the proposition through from the standpoint of one who believes in the God of Jesus, then bring him here to church with you every Sunday for three months, and I will guarantee to make a Universalist of him. Or, to put it better, I will guarantee to prove to him that he has been one all the time, but didn't know it.

And, thirdly, we need to know what makes a Universalist in order to clarify our aims and purposes. If you should go down street some morning and say to the man who sells papers on the corner, "My friend, you are heir to a million-dollar estate," in thirty seconds a certain aim and purpose would have begun to crystallize in that man's mind. He would begin to plan how to go about it to get possession of that fortune. You told him what he was; that indicated what he ought to do. So let us become thoroughly persuaded that we are Universalists, and the question will immediately follow: "What ought I to do about it? How can I best work for this great cause to which I am committed?" The upshot of such self-examination will be a definite aim and purpose. Doing is the logical sequence of being. An inactive Universalist is a paradox, an engine without steam, a brain without a will.

Speaking technically, from a denominational standpoint we shall have to admit that a Universalist is one who is a member of the Universalist Church and who contributes to its support. Even Dr. Barton does not scorn to make this fine technical distinction in his book, "The Soul of Abraham Lincoln." After making the frank admission that Lincoln was essentially a Universalist, he naively declares that he was not technically a Universalist. From that point of view, the only Universalists in the country are those whose names are found on the books of our several churches. It must be conceded that these people will be found to be the backbone of all distinctively denominational effort; but they constitute only a small fraction of the actual Universalist population.

One who is acquainted with our statements of belief might assume that a Universalist is one who subscribes to the Winchester Profession. He is not required to do this, however, in order to become a member of the church. Another might assume that a Universalist is one who accepts the "Five Points" which we repeat in our service. He may or may not accept

those statements in the precise words in which they are phrased. It is pretty well known that our people generally reject the ancient dogma of the Trinity, yet one may be a Universalist and hold strongly to the doctrine of the Trinity. On the other hand, he may be a radical Unitarian on that point and still be a Universalist. Almost without exception, our ministers and laymen accept the conclusion of modern scholarship with respect to the Bible, but no one *must* do that to be a Universalist. He may hold, if he wish, to the doctrine of the plenary inspiration and verbal inerrancy of the Scriptures.

Thus it will be seen that some of the things which have popularly been supposed to belong to all Universalists may not, in fact, belong to them at all. There is just one, and only one, essential thing. *Every one who believes in the ultimate salvation of every human soul is a Universalist.* This is the big general, cosmic definition. So far as his church affiliations are concerned, a man may be a Jew, a Buddhist, or a Roman Catholic, and yet remain a Universalist.

Having thus defined the one specific element that makes a Universalist, it will be in order to note what this involves. For one thing, it is an acknowledgment of *belief in God*. In the very nature of the case, atheism can never arrive at Universalism as its conclusion, nor can agnosticism, except as a kind of nebulous hope. One must believe that God *is* before he can postulate any consummation of things except darkness, forgetfulness, nothingness. Every Universalist will not only believe in the existence of God, but he will believe something very definite about God. He will believe in God as the Loving, Intelligent Will, a Being of Goodness, Wisdom and Infinite Justice. It has been the failure to understand the perfect character of God that has conceived and brought into being all the distorted theologies with which the world is filled.

Again, a Universalist is one who believes in a *divinely ordered universe*. Indispensable to his belief in the final harmony of all souls with God, is his belief in the essential divinity of every human soul. Turning from the pagan doctrine of inherent and total depravity, he has faith to believe and courage to declare that there is something in every soul eternally worth saving, a germ of immortality, created in the image of God and capable of infinite growth and unfoldment. Hence he looks upon his fellow men not as once perfect temples of God which have fallen to ruin, but as divine spirits in the process of becoming.

No greater freedom both spiritually and intellectually can anywhere be found than in the Universalist Church. The wide diversity of opinion among our ministers would astonish and appal those accustomed to a fixed Orthodox standard of conformity. A Catholic could not begin to comprehend it. Our attitude with respect to the Bible and its interpretation, our different conceptions of certain doctrines, our almost countless variations in political and social opinions—any or all of these would throw a straight-laced ecclesiastic into a fit or a cold sweat. Go into a gathering of Universalist ministers and start a discussion on politics, and you will run into more different opinions than in the lower House of Congress. From the most conservative school of Republicanism to the most radical type of Socialist, they will all be there. Touch upon some point of church administration and the same thing will be true. An innocent bystander might wonder indeed whether there is anything in all the wide world that will bring that bunch of crazy preachers together, but on the one great truth that unites us every heart beats as one.

An equally remarkable fact is that there is probably more real unity among us than may be found in nine out of ten other denominations. Many Methodists, for instance, are Methodists only in name. They make no pretense of living up to the Methodist discipline. Hundreds of Baptist and Presbyterian churches are ministered unto by men who believe in Universalism. Much more is this true of certain other denominations. But you will not find any ministers in the Universalist Church who are partialists in belief. You will not find any laymen seeking or retaining membership in Universalist churches who are not Universalists in belief. All those who are willing to stand up and be counted among us are believers in the fundamental doctrine of final universal salvation, no matter what they may be on other questions. Well stated is the slogan which is printed on much of our literature: "In essentials Unity; in non-essentials Liberty; in all things Charity."

I have endeavored to set forth just what makes a Universalist *essentially*, and now I would like to show what makes a Universalist *efficiently*. He must first believe with all his heart in the truth for which we stand. Secondly, he must co-operate in every possible way with those who cherish the same faith. In other words, he must be a member of the Universalist Church. Within the Church that lives to propagate the faith he cherishes is the only logical place for any Universalist. And lastly, he must have moral fervor and zeal. He will then be an efficient Universalist, a virile force for righteousness, the ideal twentieth century Christian. Given even a small number of such Universalists, there is no end to what can be accomplished. The call is insistent, for the fields are white unto the harvest. There are millions of those who believe, thousands who confess their belief, but only hundreds who, first, last and all the time, are willing to stamp their faith with insistent, persistent and consistent works. Such souls as these last are what our Church needs, what every Church needs.

Yes, there is the plea that you can do nothing to help in such a cause. You can at least, however, stand up and be counted; there is a certain impressiveness in mere numbers. You can at least come to church each Sunday. You can at least occasionally bring another with you. You have no money? That does not matter. "I seek not yours, but you." The efficient church never lacks for money. Once get all the people in their places at the service, filling up all the vacant seats, and the matter of money will take care of itself. Our tragic mistake is that we have thought of money first, whereas we should first have sought the kingdom of God in the enlightened and inspired hearts of men.

Is there one among you who does not crave a part in this great adventure? There is a service for each of you to perform. *Believe* and *be* and *do* the thing that will make you an efficient Universalist, and I can promise you a full, rich and abounding life.

Christianity and Economic Problems*

Chapter I: A Divided World

THE revolt against the suffering and misery of the present day is world-wide. A never-ending protest is pouring from our printing presses. Many of the titles are significant: "The Salvaging of Civilization," "Social Decay and Regeneration," "Chaos and Order in Industry," "The New Social Order," "The Cry for Justice." Books which defend the present order are also appearing under such titles as "The Case for Capitalism," "A Defense of Wealth."

The unrest and dissatisfaction with things-as-they-are are finding expression in the utterances and actions of the Churches. The Federal Council of Churches has adopted the "Social Ideals of the Churches." The National Catholic War Council has issued a program of "Social Reconstruction." The Central Conference of American Rabbis has issued a "Social Justice Program." Practically all of the great religious bodies in the United States have made pronouncements dealing with the present social order.

In every quarter, the present state of affairs is being challenged. Especially do we find the youth of all lands giving voice to their dissatisfaction with the old order of things. Among old and young it is being recognized increasingly that at present life is almost intolerable for great masses of people and that the present social order is doomed. Writes H. G. Wells: "There are some things that it is almost impossible to tell without seeming to scream and exaggerate, and yet these things may be in reality the soberest matter of fact. I want to say that this civilization in which we are living is tumbling down, and I think tumbling down very fast, that I think rapid, enormous efforts will be needed to save it."

Throughout the literature of protest, however, runs a note of optimism. Conditions can be changed. These are days of transition. If only we have the intelligence and the will, a new and better world may be built.

Perhaps no writer has sounded this note of hope more vigorously than has Benjamin Kidd, in these words: "We are undoubtedly living in the West in the opening stages of a revolution the like of which has never been experienced in history. We are witnessing the emergence of causes and the marshaling and leaguing of forces utterly unknown to textbooks. They will make history for a thousand years to come. . . . Through all the stress of conflict in the West there swells the deep diapason of the social passion calling for service, for subordination, for sacrifice, for renunciation on a scale unprecedented. . . . We are watching the assembling in the world of the governing forces of new eras of history."

When we begin to analyze the present situation in the effort to discover the chief causes of misery, we are at once impressed by the obvious fact that we are living in a divided world. All about us are vast chasms. The supreme task of this generation is to bridge the deep gulfs which separate group from group.

One of the most bitter of these antagonisms is that between races. In the United States we are confronted with the so-called "Negro Problem." A vast immigration from every corner of the globe has thrust upon us a complex and dangerous race problem. We hear of a "Yellow Peril" and of "The Rising Tide of Color."

Then there is the constant clash between nations. Eight years of war and the aftermath have made us all too familiar with its tragic seriousness. There is the cleavage of religions. Do we not hear of "the menace of Islam?" Are we not told of the bitter resentment and even overt hostility with which Christian missionaries are greeted in various parts of the earth?

The antagonism, however, which comes closest home to most of us, and which most seriously affects our daily lives, is the conflict between classes. Everywhere a terrific struggle is being waged between employer and workers. Not only in the basic industries, such as coal, steel, railways, packing houses and building trades, but throughout the whole of industry the conflict is on. Organized business is arrayed against organized labor.

Each side, in turn, is divided into many conflicting factions. Within the ranks of the employers a bitter struggle is being waged. Does not success in business depend upon the degree of victory achieved in vanquishing one's competitors? Bitterness and unrestricted warfare seem to be inevitable in a system based upon competition.

The ranks of labor are even more seriously divided. Competing employers have found it to their advantage to unite against labor, and are usually able to present a united front against the common enemy. Labor, on the other hand, in spite of the plea for solidarity which is often made, has not learned to act unitedly. Only a fraction of labor's strength is ever marshaled against the solid ranks of the employers. A bitter warfare is constantly being waged among the various factions within the labor movement.

As a result of these manifold antagonisms, humanity is losing much vital blood. It is weak when it might be strong. It is poor when it might be rich. Sufficient progress has been made in mechanical invention and the conquest of nature to make it possible for every person to receive an adequate supply of the material necessities and comforts of life, and yet, because we continue to attack one another, most of the human race is still in physical need. Not only in China, India, Russia and parts of Europe and the Near East are large masses of the people living in destitution, but even in the United States, the most favored nation of the earth, an appalling proportion of the population is in need.

A tragic consequence of this divided state of mankind is its effect upon brotherhood. It is obvious that the spirit of brotherhood is endangered by the great gulf which exists between the rich and the poor, by racial, national and class struggles, and by the exploitation of the weak. The results of division upon

*Abstract of the first two chapters of a course of study prepared by direction of the Educational Committee of the Federal Council of the Churches of Christ in America. The Committee consists of Kirby Page, Sherwood Eddy, Harrison S. Elliott, Florence Simms, Leslie Blanchard, David Porter and F. Ernest Johnson.

brotherhood are especially visible in the Church. . It is, of course, impossible for the Church to proclaim with maximum power the message of Jesus so long as its ranks are divided by race, nationality and class.

No follower of Jesus can be satisfied with the present state of affairs. We long for a united world. What can we do to hasten its coming?

The first step is an open-minded examination of the facts. Only in this way can we hope to find a way out. But to discover all the facts with regard to our complex problems is difficult indeed. No single group has access to all the facts, and the problem is intensified by the hostility which exists between different groups, or, at best, the prejudice, suspicion and fear with which they regard each other.

A conscious or unconscious tendency to defend the *status quo* still further increases our difficulty. The mere existence through several decades or centuries of a given practise is often the only defense it needs. This tendency to defend things-as-they-are without examining the ethical foundations upon which they rest, blocks the way to the discovery of the facts. It is not easy to free ourselves from preconceived notions. It demands constant watchfulness and effort. And yet this must be accomplished by the leaders of various groups if further chaos is to be avoided.

A mere knowledge of the facts alone will not solve our problems. We must also make a careful selection of the principles by which we are to judge progress. In the succeeding chapters we shall attempt to discover the principles of Jesus that have a bearing upon the problems under consideration, and, in the light of these principles, evaluate the various programs which are being set forth as ways of building a better world. In other words, we shall endeavor to locate the sources of division and to discover paths to a united world through following in the footsteps of Jesus.

Chapter II: Poverty—Misfortune or Blessing?

Two conflicting views of poverty are current. According to one theory, poverty is a blessing, while according to the other it is a curse. In order to reach an intelligent decision as to what should be done about poverty, we must decide which of these theories is more nearly in accordance with the actual facts.

The people who look upon poverty as an advantage usually set forth three arguments. First, that poverty is the cradle of character. The poor have fewer temptations than the rich. Financial inability is a curb against riotous living. By their very poverty the poor are kept from laziness. They must put forth the kind of effort which is an aid to the building of character. According to this view, the poor, possessing stronger characters than the rich, have a better chance of salvation. "If they can not have pianos here on earth, they have the promise of a harp in heaven."

A second advantage set forth is that it provides the driving force for achievement. Poor boys have a better chance of rising to fame because of the spur of necessity. Numerous illustrations are cited of prominent citizens who were born poor. We are told that "poverty is the step-mother of genius."

A third advantage, according to this view, is that poverty brings happiness. The poor are compelled to work, and work is a blessing. The person who works hard is not only likely to be in better health than the idle rich, he also has the satisfaction of seeing the results of his labor. Creation and achievement are sources of real joy.

The theory that poverty is a blessing is reinforced by references to the example and teaching of Jesus. We are reminded that Jesus was poor, that most of his disciples and followers were poor, and that many of the most devout Christians throughout the ages have been poor. Our attention is called to the teaching of Jesus. "Blessed are the poor; for theirs is the kingdom of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." "Lay not up for yourselves treasures upon earth."

One of the values of Christianity, so we are told by Wilberforce, is that it teaches the poor "that their more lowly path has been allotted to them by the hand of God; that it is their part faithfully to discharge its duties and contentedly to bear its inconveniences; that the objects about which worldly men conflict so eagerly are not worth the contest; that the peace of mind which religion offers to all ranks affords more true satisfaction than all the expensive pleasures which are beyond the reach of the poor; that 'having food and raiment, they should be content,' since their situation in life, with all its evils, is better than they have deserved at the hand of God; and finally, that all human distinctions will be done away, and the true followers of Christ will all, as children of the same Father, be alike admitted to the possession of the same heaven'y inheritance."

After every favorable aspect has been mentioned, there is still much to be said about poverty. Before we can decide whether poverty is a blessing or a misfortune, we must analyze its evil effects as well.

In modern cities an inadequate income means an insufficient quantity and a poor quality of food. Undernourishment of children almost invariably accompanies poverty. As a rule, poor families do not receive proper medical care. Health is endangered because of neglected teeth. The volume of sickness is undoubtedly greater among the poor than among other classes. Especially is there a higher death rate among the children of the poor. It has been proved by studies here and abroad that there is a direct relation between poverty and the death rate of babies. The last of the family to go hungry are the children, yet statistics show that in six of our largest cities from 12 to 20 per cent of the children are noticeably underfed and ill-nourished.

Poverty means bad housing. The degree of overcrowding which is common among the poor makes decency difficult or impossible. Discord and misery are more conspicuous in the homes of the poor than peace and happiness. There is little incentive to spend one's leisure hours in such a dreary place and consequently amusements and recreations are sought outside. Only the cheapest and coarsest kinds of amusement are, as a rule, available, and more often than otherwise they are a distinct menace to the morals of the children and young people.

When poverty drives mothers into industry, a whole train of evil consequences follow. The mother's

health is undermined; babies are born lacking in vitality, children are left at home unprotected and allowed to contract vicious habits; the husband's wages are lowered and employers are encouraged to pay less than a living family-wage; home life is hopelessly shattered.

Poverty, again, is responsible for a considerable percentage of child labor with its vicious consequences upon the health, mentality and morals of the children thus engaged. Blind alley jobs are taken because of the need of cash. Lacking in training, such children have little hope of ever being able to earn more than a bare living.

Ignorance is both a cause and a consequence of poverty. The unwholesome environment of the poor, the anxiety and fear of want to which they are subjected, the necessity of devoting one's major energies to the struggle for existence, all tend to deaden the intellect and to stifle the desire for learning.

Poverty is the prolific parent of crime. As Horace Greeley expressed it: "Morality and religion are but words to him who fishes in gutters for the means of sustaining life, and crouches behind barrels in the street for shelter from the cutting blasts of a winter night." Ignorance and criminal tendencies on the part of any considerable part of the population make possible boss rule and wholesale corruption and endanger democratic government.

To live in a slum, to feel the pangs of hunger, and to be unable to provide even the necessities of life for one's family, while only a few blocks away other men live in mansions and lavish all manner of luxuries upon their families, little tends to produce love toward God or one's neighbors. So long as poverty exists there can be no end to the class struggle.

Poverty is one of the chief brakes upon production. Ill health, low mentality, lack of training, bitterness, resentment, all work together to keep the worker from rendering efficient service. Inefficient workers affect the profits of the employer and the general prosperity of the community. If industry is to be efficient, the present degree of poverty must be very greatly reduced.

Misery and despair—in these two words may be summed up the ultimate consequences of enforced poverty. Even a few months experience with poverty creates a feeling of helplessness and hopelessness that is exceedingly difficult to overcome. Energies are consumed in the grim struggle for bare existence. Fear of want is ever present.

Only as we take into account the teaching of Jesus concerning the value of human life, can we understand his teaching concerning poverty. The very heart of his teaching is that every human child is a child of God, of inestimable worth and more valuable than all material possessions, having limitless possibilities of development. Each individual is entitled to the fullest opportunity for self-expression and self-development. The strongest words of condemnation used by Jesus are reserved for those who repress human development. "It is inevitable that hindrances should come, but woe to the man by whom they come; it would be well for him to have a millstone hung around his neck and be flung into the sea, rather than prove a hindrance to one of these little ones." Jesus was concerned with the physical and mental needs of people, as well as with their spiritual life He healed the sick and fed the hungry.

The ultimate test of every institution and every manner of life is to be found in its effects upon human beings. Poverty is neither good nor bad in itself. It is good when human beings are uplifted, it is bad when they are degraded. Does Jesus commend or condemn poverty as a way of life? The only answer that can be given to this question is that it depends upon what poverty does to human beings.

The more favorable aspects of poverty, to summarize, are: It compels work, prevents idleness and riotous living and consequently tends to develop character. It provides an incentive to achievement, and brings happiness through character and the satisfaction of creation and achievement.

On the other hand, poverty causes sickness and ill health, leads to unwholesome family life, drives mothers and children into factories and other industrial establishments, produces ignorance, low mentality, criminality and undesirable citizenship, and is a source of bitterness, hatred, inefficiency, misery and despair.

Is it possible to strike a balance between these two sides? We are not disposed to be dogmatic on this point. We admit that there are many striking illustrations of sterling character, brilliant achievement and genuine happiness in the midst of poverty, but we are strongly convinced, however, that for every such case there are hundreds of instances where the reverse is true. We agree with Henry Ward Beecher that "poverty is very good in poems, but very bad in the house. It is very good in maxims and sermons, but very bad in practical life."

Tokyo Mission Notes

The Rev. Samuel Gilbert Ayres, D. D.

THIS year finds us very busy at the Central Church. Besides our Sunday services we are now having regularly six evening meetings each week. On Tuesdays at six o'clock Mrs. Ayres has a class in English conversation and at seven Dr. Ayres is giving a series of addresses on "A Religion for a New World." These deal with Christianity, and its relation to the problems of our time. On Wednesdays a prayer meeting is held. They are under the general direction of the Rev. Mr. Terasawa, a different leader being appointed for each evening. On Thursday evenings, Mr. Fujito, Dr. Ayres' interpreter, has a class in Japanese-English interpretation, which is followed by a question and discussion class conducted by Dr. Ayres. Friday Mr. Kawabata is giving a series of lectures on Wells' "Outline of History." The total attendance at these meetings is about one hundred.

In addition to these during January we had a Saturday night public meeting for students and the annual church meeting.

The students' meeting arranged by Mr. Kawa-

bata was held for the purpose of giving young men an opportunity of learning something about student life in other countries from those who had been abroad. The speakers were Prof. T. Hirose, who spoke of France, Prof. S. Yabe, of England, Prof. K. Miyake, of Germany, and Mr. Kawabata, of America. Dr. and Mrs. Ayres sang college songs, and all together it was an interesting and profitable meeting.

The annual church meeting was held Jan. 11 and then adjourned until the 22d. This was due to the need of further discussion regarding the adoption of a new constitution.

Our American people will be especially interested in the report of the treasurer. Last year the total income including subscriptions, collections, and special offerings amounted to 370 yen. This past year they have totaled 501.05 yen. Another encouraging fact is the increase in subscriptions for this current year. In 1921 they were 211 yen and the returns to date from the letter sent out by the treasurer in December are 396 yen. The collections for 1921 also show a decided increase averaging over 10 yen per month. In 1920 they averaged less than 8 yen.

The constitution as adopted provides for six trustees and a church president. Of the trustees elected three are men and three women. One of the deacons elected is also a woman. Another pleasing feature of the elections was that of the Rev. Mr. Terasawa as Sunday school superintendent. Mr. Terasawa was pastor of the Central Church during a portion of the time while Mr. Kawabata was in America. He is now in the employ of the United Christian Endeavor Societies as field secretary. He still retains his membership in our church, into which he was received by Dr. Ayres, and finds time when he is not out of the city to be helpful in many ways. He is a splendid Sunday school worker and we rejoice in his selection as its leader.

Another departure has been the appointment of committees who will supervise the music, prepare for the communion, keep church furnishings in good condition, etc. These we believe will add greatly to the effectiveness of the work in the Mission.

A pleasing feature of the month's work was a social for the young men's singing club at the missionary house. Some twenty-five were present and a delightful evening was spent in singing and playing.

We believe that decided progress is being made at the Central Church in the way of organization. Mr. Kawabata is aiming to make the members feel their individual responsibility for certain portions of the work to be done. Our work is also being more widely advertised by specially printed programs, circular letters, newspaper notices, post cards, etc., than for some time past. While the immediate results are not large we thoroughly believe in doing it, and keeping at it. Our great problem is to make our Central Church more and more attractive, and equip it for aggressive Christian work. With the growing generosity on the part of our American Universalists, and the fine support we are receiving from our Foreign Mission Board, this we believe will be possible in the near future.

One other item which is a cause for encouragement is the growing number of young men who attend our services and are becoming interested in our work. Three of them have become teachers in our Sunday school since the first of December, and twelve have formed a choral society which provides some of the music at our Sunday morning service. This past year through their Christian Union they have contributed 38 yen toward the support of the Church. Mr. Kawabata often says that he is proud of his young men, and he has a right to be.

President Hunt of the Universalist Comrades sent a greeting to these "Universalist Comrades in Japan," at Christmas, and when they were told of it, and it was explained whom it was from, and that their Universalist Comrades in America were raising money to build a home for them in which they could live together, they at once asked: When will it be built? How soon do they expect to have the money for it? These are the questions which are being asked again and again. We can't answer them, but *you* can, my brothers in America. These young men await your answers hopefully, trustfully. We know that you will not disappoint them.

The Papers of John Pererin

XXIX The Mind of Christ

THERE is a deplorable person among us who describes himself as a practical man; and we have been too ready to accept him at his own valuation. But it is to him and his kind that we owe most of the sorrow and the trouble that is in the world. Sometimes we call him hard-headed, and the tragedy of the man is that his head is so hard that reality can not reach his brain. There is a practicality which is a competency in handling affairs, executive and administrative ability and the like; this is a gift of the gods, altogether admirable. I am not speaking of that, but of the frame of mind which says and believes that it always deals with facts, and facts only, that does not allow what it calls sentiment to interfere with its judgments, that supposes that it takes life and things as it finds them and does not suffer itself to be fooled by idealistic flummery. If the man is acquainted with the word, he is apt to call himself a realist. One meets him in business, but he is most at home in politics; and there he has achieved something which he has the effrontery to call *realpolitik*. The word is German, but the thing is everywhere. And it is this same thing that in every age strews the face of the earth with death and sends pain and heart-break into human lives and human hearts. It is the politics of the short view, of the outside view, for the trouble with the man is that he sees only the outsides of things and that at short range. He has not yet learned that the affairs of men are finally disposed in a region beyond his sight, and that the only realistic politics is the politics of the inside view.

Which means that the only realistic politician in the world is the prophet. Mr. G. K. Chesterton recently wrote a history of England in which there is

t a single date. That in the deepest sense is the oper way to write history. History is something ferent from a chronicle of events. The chronicle is ly the raw material of history. Real history is that ich traces the underlying forces and influences that ve determined the course of human affairs. And it the peculiar property of the prophet that he is con- rned with these hidden powers. That is why he is e true historian and the only realistic politician. r his concern with events and happenings was to cover what they meant. He asked concerning is event or that: What does it mean to God? Thom- Hardy in his drama, "The Dynasts," has a device which we are supposed to see through the crust of tward happening and to trace the hidden workings the Immanent Will of the Universe. Hardy does t, of course, believe that this can be done, but the ophet believed it could and went and did it. And e thing he saw broke out in flaming words upon his s. The true vision is that which enables us to see ings *sub specie eternitatis*, in their eternal setting, in eir organic relation to the unseen Ground of Life.

The secret of wisdom is therefore to see life and e world as God sees it. And among other things, obably first of all, to see ourselves as God sees us. bert Burns prayed that some one would

"the giftie gie us
To see oorsels as ithers see us,"

d that were a precious boon. It is good for us to t detached views of ourselves, it saves us from need- sly making fools of ourselves. Yet its final result ay be to make us respectable and dull. Better it is see ourselves as God sees us, and one glimpse of at kind would compel most of us to revise our es- nates of ourselves. It would not make for compos- e or self-complacency. Yet the discipline of such a sion is the first step to any abiding inward peace. ne condition of reaching reality is to get the bare t truth about ourselves and to register a just verdict the evidence. That comes when the relentless arch-light of God has been turned upon us and we e stripped bare of the poses with which we deceive rselves and the world. When a man is compelled say, "Lord, *thou* hast searched me and known me," is the hour of day-break in the soul.

To get down to a basis of moral realism with ourselves, here is the beginning of all realism, the ground of all true judgment upon life and things. Yet it is but a beginning. And if we are ready for the austere discipline of enlarging self-knowledge, our dawn will grow to a mid-day fulness of vision. And there is much to see that is yet hidden from us. We shall not only see ourselves but one another in this unearthly light; and that is enough to turn the world upside down. We shall turn it upon the world and society, upon Church and State, upon peace and war, upon commerce and industry, and all that goes to make up this bewildering complex that we call Life, and we shall see them as they really are. The sum of the matter is this: the spiritual man has on his lips whither- soever he goes the question: What does God think of it? What is His mind about it? The only judgment that will stand the test of time and upon which it is safe to base conduct is that which comes to us when the Spirit of God touches our minds and floods them with God's light.

And if to-day we are not seeing the world as God sees it, it is not that we do not want to see it, but that we are not looking in that direction. We have been very busy—making a living, making a fortune, making both ends meet, having a good time; we have been too busy to look that way, and now that there is a terrific urgency that we should see, we hardly know how to look. Our eyes have grown dim. We are not aware that God is still unveiling His secrets to those who have eyes to see; and we have grown content with the half-lights of the political theorist, with the twilight of the schools, with the facile and anemic twinklings of the daily paper. There is nothing for it but to get back into the line of vision, to learn the practise of the presence of God. That will cost us something, but it is cheap at any price. This wisdom is the cheapest thing in God's universe, even though a man pays for it with the years of his life. For its name is "the mind of Christ."

Thou Light of Life that followest all our way, deliver us from the shallow and false judgments that have left Thee out of the reckoning. Save us from the misleading lights of a purblind worldly wisdom; and help us to look steadily for the true light in which we shall neither stumble in judgment or go astray, and in which he who runs may read, and the wayfaring man though a fool need not err. Amen.

English Correspondence

MR. MONTAGU in his attack on the Administration he has just left, described the Coalition as standing now on one leg and now on the other. Whatever may be the number of s supporting the Government at the present moment, ey are evidently its last, and there will be few mourn- at the funeral. The latest sign of the disrepute into ich it has fallen is the difficulty the Prime Minister finding in filling the post left vacant by Mr. Mon- u's enforced resignation. Neither Lord Derby nor e Duke of Devonshire will consent to enter a Cabinet at is visibly doomed to a speedy collapse. Those nservative leaders who are lucky enough to be cut- e the Coalition are unwilling to tie themselves up any way that would fetter their party or handicap the formation of a Government of their own in the near future. Another notable sign of the times is the failure of an attempt to secure a vote of confidence from a meeting of Conservative members of Parliament which was summoned a few days ago for that very purpose.

The one hope of Mr. Lloyd George is the possibility that the Lords may throw out the Irish Settlement Bill or so amend it as to nullify everything that has been done toward a pacification. In that event he would be able to go to the country with a cry that would rally to his side a multitude of Liberals as well as his present supporters. Lord Carson and a few Ulster Die-Hards are ready to carry their opposition to any extent, but the peers as a body are likely to be-

ware of a course which would give the Prime Minister such an easy way out of his difficulties. The date of the general election is still a matter of speculation. One reason why Mr. Lloyd George holds on to office is his desire to attend the Genoa Conference as the principal representative of the United Kingdom. Should that meeting be called off or indefinitely postponed, as seems not unlikely, he will have lost one of his most powerful motives for deferring his resignation.

Mr. Montagu's publication of the Viceroy's telegram came upon the country like a bombshell. Even yet the British public seems less concerned with the consequences to India itself or with the effect upon the Imperial administration than with the immediate disturbance thereby produced in the political situation at home. The Prime Minister's invocation of the constitutional doctrine of Cabinet responsibility is little short of ludicrous. When the history of these times comes to be written, his own practical repudiation of this doctrine will be recognized as one of the outstanding features of the period. Old-fashioned Parliamentarians have been calling attention again and again to the extraordinary go-as-you-please fashion in which individual members of the present Cabinet have been allowed and encouraged to take a line of their own, without waiting for a considered judgment of the whole body on questions of policy. If Mr. Montagu has gone too far in doing things off his own bat, his late chief is the last man who has any title to rebuke him.

A year or two ago we were commonly told that one of the results of the war would be the disappearance forevermore of the traditional system of party government. The Bab Ballads theory that every infant born into the world must be either a little Liberal or a little Conservative had almost come to seem a relic of a forgotten era. Recent developments, however, have shown the amazing vitality of the old party spirit. It may be that, in future, public opinion will divide itself into three sections instead of two. Even so, the recent by-elections indicate that two of these sections have a sufficiently close affinity to enable them frequently to work together. Labor may insist as vehemently as it pleases that its ideals differ fundamentally from those of Liberalism. The fact remains that in four recent instances triangular contests were avoided through local co-operation between Liberalism and Labor, and that in three of these the progressive cause was consequently successful—in Manchester and Camberwell, where the Liberals supported the Labor candidates, and in Bodmin, where Labor returned the compliment. In no instance has there been any such informal alliance between Labor and Conservatism. After all, the differences between Labor and Liberalism are scarcely more acute than those of thirty or forty years ago between the Radical and the Whig sections of the Liberal party itself, yet, in spite of occasional friction, these sections were able to combine in following the leadership of Gladstone.

One of the most curious incidents of the last few weeks has been the sudden interest displayed by Conservative leaders in the movement for proportional representation. Until lately, the converts to this movement came almost entirely from the pr gressive side. Hitherto it has been the Conservati party that has profited from the running of more tha two candidates for a single seat. To-day, howeve the prospect that in many constituencies both a Coa tion Conservative and a non-Coalition Conservati will enter the field has awakened members of the par to the desirability of adopting some means of pr venting an opponent from getting in by a minori vote. Hence the novel and unexpected enthusias for proportional representation in quarters where has been customary to dismiss it as a pedantic crotche But this interesting conversion has probably come t late for the reform to be carried in time for the ne general election.

* *

The decision of the Committee of Privileges the House of Lords in favor of Lady Rhondda do not finally settle the question whether peeresses i their own right are entitled to sit in the Legislati Chamber. The recommendation will have first t be endorsed by a vote of the House itself. Bu though the Lords do many strange things, they ar hardly likely—now that women are actually admitte to the Commons—to deny themselves the pleasure feminine company. At present there are only tw ladies so qualified who may be expected to take a active part in the Lords' debates. One of them Lady Rhondda herself, a thoroughly competen business woman of the modern type. The other Lady Wolseley, daughter of the famous general, wh has also shown a talent for practical affairs by es tablishing a flourishing school for the training of lad gardeners.

But it will not be long before the innovation wil make itself felt. Hitherto, while men have often bee created peers with a view to their strengthening th personnel of the Upper House—as in the recent in stances of Morley, Grey, Bryce, and Haldane—n woman has been raised to the peerage except as compliment carrying with it a higher social rank. I will henceforth be possible to provide by this mean a sphere for distinguished women of political aptitude who, for one reason or another, would not become candidates for seats in the House of Commons. Fo example, the services to many public causes of woman of the type of Mrs. Fawcett might appro priately be recognized in such a way. Unfortunately the triumph of the suffrage cause came too late for its most distinguished advocate to take advantage o the opportunity of becoming an M. P. Mrs. Fawcett was already over seventy, and might reasonably be excused from having to stand the racket of a Parlia mentary election. If, however, it had been possible at the time to give her a seat in the Lords, the con ferment of a peerage upon her would have been gen erally approved by persons of all shades of political opinion.

The controllers of the party machines are still largely groping in the dark for some clues as to the effect of woman suffrage upon the political situation. The one thing on which they are agreed is that the existence of the woman voter is upsetting a good many of their most careful calculations. In the old days, an expert in electioneering could usually tell pretty

early, after a constituency had been industriously anvassed, how things would go on polling day. But t several recent elections the best informed forecasts ave gone seriously astray, owing, it is believed, to the omplication of the problem by this new factor—he mysterious *x* of the woman's vote. Enough, owever, has been ascertained to indicate that the elfare of the household will bulk more largely in the ecision of future electoral contests. There has been clamor lately in certain quarters for a reduction in he taxation on beer. A few years ago a promise of uch a reduction would have been an attractive card play in almost any constituency. To-day, on the ther hand, the shrewder politicians are inclined to go ery slowly in that direction. The woman voter, ney suspect, would be indifferent, if not actually ostile, to a cheaper beer program, but would respond adily to the lure of a lower tax on sugar. Evidently good many accepted formulas of electioneering will ave to be scrapped in consequence of the widening of he franchise, and some of the most accomplished ractitioners of the art of getting votes may have to arn their trade over again.

* *

At recent by-elections in thickly populated istricts of Manchester and London it has been found hat the proposed cuts in education included in the Geddes scheme were a distinct handicap to the Governent candidates. Working class women, especially, ere angered by the proposal to raise the age of school dmission from five to six. Feeling on the subject as been expressed so strongly that the education side of the scheme has had to be substantially modified in order to avoid a continuance of popular displeasure. The objectionable provision for raising the age has been withdrawn, and the intended reduction of the teachers' salaries has also been abandoned. The worst feature of the scheme as it now stands is the enlargement of the average size of classes, which must inevitably make against efficiency and place an intolerable burden upon teachers.

While the friends of education may derive just encouragement from this evidence of the enlightened attitude of the population of the cities, it must unfortunately be admitted that public opinion in the rural districts is still reactionary. The farming class, as a whole, has never believed in education, and does not believe in it to-day. Farmers are rarely willing to make any sacrifice for the schooling of their own children—the contrast in this respect is, indeed, striking between farmers and professional men in receipt of much smaller incomes—and they grudge every penny that they have to pay toward the education of the children of their laborers. One may read, in the country newspapers, reports of meetings of branches of the Farmers' Union at which demands are being made for drastic reductions in the expenditure on education, and at which speakers are applauded when they describe teachers as an idle class who expect hard-working people to keep them in the lap of luxury. Meanwhile every poor village lad who has any craving for a fuller and freer life or any desire for self-improvement does his best to escape to the cities.

London, March 17.

What Easter Means to Me*

The Rev. Frank Oliver Hall, D. D.

WITH an interrogation point. That is a personal question and calls for a personal answer.

I have argued in the past that the longing or immortality, which I assumed to be practically niversal, is a strong reason for believing in immorality, just as hunger argues for the reality of food and hirst for the existence of water. But rather a strange hing has happened since the outbreak of the "World War." I have grown so utterly tired of things hideus, slaughtered soldier boys (while their relatives graft" and grow rich on the very powder it takes to laughter them), starving women and children (while n another part of the world, or in the same part, just round the corner, other people carouse and "jazz" nd turn the very grain which might feed a starving hild into alcohol to get drunk on), that endless existnce has lost its desirability. If immortality means nerely continuing to live, any one can have my share ho wants it.

I know not what Swinburne felt when he wrote,

> "I am tired of tears and laughter,
> And men that laugh and weep;
> Of what may come hereafter
> For men that sow and reap;
> I am weary of days and hours,
> Blown buds and barren flowers,
> Desires and dreams and powers,
> And everything but sleep."

In other words, if I knew that death meant what it meant to Swinburne, "only the sleep eternal in an eternal night," the knowledge would not distress me at all. But I do not know that.

On the contrary I am as convinced as ever that life is indestructible, that personality persists, that death is not the end.

I was not asked whether I wanted to be born into this world. I was not consulted as to my belief about this world. My desire and my belief had nothing to do with my present existence.

So my desire for immortality, or my belief in immortality, has nothing to do with the question whether I shall continue to exist in some other sphere.

But this is perfectly plain: If my personality is to persist after death (and I think it is), I must go on living with myself, whether I want to or not. If we are all to go on together (as I think we are), we will be happy together or miserable together, go to heaven or hell together, according as we unite in producing heaven or raising hell.

The moral of all this is:

Easter, the festival of immortality, means to me earnest endeavor to become such a person that I can

*Received too late for insertion in the Symposium in our aster number.

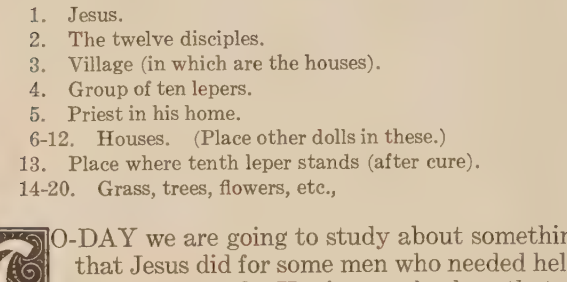
endure my own society for endless years. It means, moreover, that if I am ever to achieve satisfactory life I mu t do so in co operation with all mankind. So I must take hold, here or elsewhere, with all my might, and unite my energy with all who will unite with me, to build the Kingdom of Heaven if I am ever to in habit one.

Easter, therefore, has come to mean to me, not great peace, or a surpassing joy, but a tremendou responsibility.

The Sand Table

Mrs. Frank Austin Alden

ONE GRATEFUL MAN



1. Jesus.
2. The twelve disciples.
3. Village (in which are the houses).
4. Group of ten lepers.
5. Priest in his home.
6-12. Houses. (Place other dolls in these.)
13. Place where tenth leper stands (after cure).
14-20. Grass, trees, flowers, etc.,

TO-DAY we are going to study about something that Jesus did for some men who needed help. Who is Jesus? He is our leader, that is the one whom we must follow, isn't he? Well, here is Jesus. (Point to 1.) And here are his twelve disciples. (Point to 2.) What are disciples? Why, they are the men who followed Jesus when he lived here on earth. That means they knew him as their leader. Well, Jesus is taking the twelve disciples with him on a journey to this village. (Point to 3.) As he walks with them he is telling them more about God, their heavenly Father, who loves them and does so much for them all the time. And he tells them that if they want to show how thankful they are to their Heavenly Father, they must always do everything they can to help those around them who need help. And just then there comes a chance for Jesus to show them what he means. You know that that is just what happens so often all the time, when people are talking. Sometimes folks talk so that it sounds very nice and then all of a sudden there comes a chance to prove whether they mean what they say. And sometimes they are not able, or maybe do not want to bother, to do the thing that ought to be done, and then what they have said doesn't amount to much. We should be careful not to say more than we mean to do.

Well, Jesus never said more than he was willing to do. Now, here is his chance to show that he means what he has been telling them. See, here are ten men. (Point to 4.) These men are really very sick. They are not sick in the way that they have to stay in bed. But they have a very bad disease, that is called "leprosy." It is a breaking out of sores on their bodies. And in those days nobody knew what to do to cure leprosy. And folks who had this dis ease were not allowed to stay near other folks fo fear that the others would catch the disease fron them.

So these men had had to leave their homes i the village and come out here to a house by them selves to live. (Point to 6.) And yet they had hear people passing by on the road tell how Jesus ha cured people of many kinds of sickness. And they se this group coming down the road. (Move Jesus an the twelve down road almost opposite 6.) And some how they seem to feel that this is the Jesus they hav heard of, so they call to him. They are so tired o being sick, but they know that they can not go to him because they had to keep away from everybody. S it came about that they just called to him, and the asked him if he couldn't help them. And you se that made just the chance for Jesus to show his twelv disciples that he meant what he said. For most folk were very careful to keep away from those who were sick of the leprosy. But Jesus was so sure that Goo was with him all the time that he was not at all afrai of leprosy or anything else. So Jesus goes right ove to them. (Move 1 to 4.) And he cures them of thei leprosy. And don't you think they were very happy to be well again? But Jesus is talking to them now and he tells them that the law requires them to go t the priest and show him that they have been cure before they can go home. You see Jesus was carefu to obey the law. What is the law? I wonder how many of you know. Well, law is simply the rule whic we must obey. You know every game you play ha some rules. The rules tell us just how to play th particular game. Well, that is what law is to life It is the rule of the game, and if we want to play fai in the game of life we must obey the law. Then thos men do as Jesus has told them. (Move the ten me to 5. Also move 1 back to be with 2.) Now these te have been examined by the priest and he gives the a statement that is called a certificate so they ca show it to anybody who asks about them, and prov that they no longer have the leprosy.

Well, here they are. And we will just mak believe that each one of them has in his hand thi certificate that gives him the right to go back hom to live. And what do you think they do? Go runnin to their homes? Well, yes, that is what nine of the do. (Move nine of the ten to the village and scatte to the different houses.) Just see them hurry. I isn't any wonder; they had been away for a long time and they had been so hopeless about ever gettin back. You can just imagine that they are just hug ging and kissing the folks at home. And not onl they, but all the families, are as happy as they ca be.

But here is one man of the ten. (Point to remaining doll.) And what do you suppose he is thinking? Don't you think he is just as happy about being cured as the others are? Surely he is. But do you know what he thinks? He thinks: "I guess I'll go back and tell Jesus how glad I am." Now don't you think that was the right thing to do? It surely was. For the help that Jesus gave him was just what he most wanted, and what made it possible for him to go back home. And so here he comes back to Jesus. (Move this doll back to where 1 and 2 are.) And he tells Jesus "Thank you." And he says that this means so much to him that he just isn't able to tell them how much. But he just begins to sing a dance right there in the road to show them the best can how grateful he is. And can you wonder that Jesus says: "Where are the nine?" You see people who do kind things for us feel rather hurt when we do not remember even to say "Thank you." And it is not nice at all to pay folks that do nice things for you by hurting them, is it? Well, then, when God, our Heavenly Father, does so many nice things for us, we ought not to hurt Him by forgetting to thank Him.

And that is what we should mean by our prayers, night and morning. He is doing nice things to help us all the time. And when we pray, we are showing that we are grateful. We are saying "Thank you" to our Heavenly Father. Jesus, our leader, didn't forget to pray. Neither should we.

Universalism and Fundamentalism

The Rev. W. R. Rowland

TO read that the world is not all practically converted to Universalism is a little surprising. For years the people of the Northeast have told us that in some wild and woolly sections like Ohio and Indiana, etc., there might be theological battles to fight, but that really theology was a dead issue. Suddenly there is a change of attitude, and the fact stands out that there never was a very large number touched by liberalism, even in New England.

We have seen fundamentalism at work for a time in the Middle West, for instance, in a Methodist Episcopal church, our neighbor. A man of very broad views and believing in universal salvation was the pastor till last "Conference." A movement was set on foot against him and the Conference was petitioned to send a man of the "old time faith." The liberal man of course went and the "old timer" (not in years but in ideas) came. Immediately a revival was on. Hell's flames rolled high. Strange to relate, the fundamentalists were greatly pleased with the work done and many of the others held firm for the church. A few were disgusted and left. Indictments were sought against the amusements of the town and many other things done. The real difficulty was and is that they got control of the school board and will hire as teachers only members of the Methodist Church, and these must walk as they are told. The evangelist gave a cruel and terrifying talk to the children of the grades. Yet, with it all, we can not but respect the fundamentalists to a certain degree. At least, they are not hypocrites.

But what of the Universalists in these stirring religious events? We ought to be at 100 per cent efficiency in the opportunity that is offered. Shall we try opening a few preaching points in new places or shall we go on closing out our rural churches as all State Conventions have been reporting for some years? A State Superintendent said recently that the thing in rural communities is the community church. Will that suit us if the fundamentalists are going to rule the Orthodox denominations? The real facts are that in the live states of the Union there are about as many people in the rural community as there ever were and with the consolidated school, telephone, free delivery, etc., these people are a pretty progressive bunch and will not become Orthodox. Where we have a church that in our great advance movement we have allowed to close for so long that the residents know not the faith, why do we not present it to them as a missionary endeavor?

There is a company of people in the Universalist Church that might be called propagandists. These are anxious for a great campaign of propaganda of Universalism. They firmly believe that the time is ripe and that thus and thus only will we increase our membership and power. They argue that the early Church was short of ministers as we are to-day and that by launching the ideas as far and as fast as they could they founded the Church. After the great drive we were promised a campaign of this kind.

Then there are many other things to be thought about. We of course as Universalists can never have the fundamentalist division. Certainly, not about these so-called fundamentals. But is it not possible that we have a fundamentalism of our own based on other fundamentals (?) of a different class? What about our social program? Strange to say, some of the partialist churches are ahead of us of the Universal Brotherhood. Do we Universalists really want a cross section of society in "our Church?" Sociologists tell us that we are in a period of reaction and that the big fight of years is on to put Mammon in the old place and do away with all the gains of "social justice."

We especially need in these trying times more ministers, and we are steadily losing. William E. Gladstone once said in pleading the cause of Ireland that he, after seeing the effects of generations of English rule, had come to think that there might be a flaw in their system and some justice in Ireland's complaint.

Isn't it possible, as we think of the splendid needed faith that we have and the desire of the world for a larger hope, that the reason for our not getting ahead is in the system, and that a change of plans might be justified? With the writer of a recent article in the *Leader*, we are willing to follow the leaders and work to our best strength, but we too are getting weary of hearing of the "great day" that has been just ahead for years. When do we begin?

PEACELESS EUROPE*

"I BELIEVE that Europe is in grave danger of decadence, rather on account of the treaties of peace than of the war. Every day she declines and the causes of discontent develop," writes Signor Nitti in the opening chapter of his book, "Peaceless Europe," which contains the ideas that as writer, member of Parliament, and head of the Italian government, he has maintained during these last years. "After the victory," he asserts, "national egoism, imperialism, and the mania for conquest increased in a frightful manner among the Allies. Patriotism degenerated into that most horrible disease, nationalism, and thus the treaties that were imposed on the enemy became nothing but means of oppression. The problem of Europe is above all a moral problem. Why is Europe in so great economic disorder? Because the disorder of moral ideals endures."

"For a long time," he confesses, "I myself considered the Germans with a profound hatred. When I think of all those of my family who have been killed in the war, when I think of the fifteen months of anxiety while my eldest son was a prisoner in Germany suffering every hardship and every privation, I understand perfectly the state of mind of those who made the peace and the atmosphere in which it was made. . . . But now I see that the idea that there exist in Europe two groups of people, of which one stands for violence and barbarism, the German group, and the other, the Anglo-Saxon and Latin, for civilization, must not and can not endure, because it is not only untrue but dishonest. . . . Nevertheless it was under the influence of that idea that the Paris Conference met, and we not only injured Germany but all civilization by concluding the treaties of 1919 which can not be applied without the rapid dissolution of Europe."

The only course left is the revision of the treaty, and the League of Nations, he believes, could be made a great guarantee of peace on three conditions: first, by comprehending as soon as possible all peoples, victors, vanquished and neutrals; second, by revising articles 5 and 10 (by article 5 the decisions of the Assembly must be unanimous, and by article 10 the present territories of all signatories are guaranteed); and third, by abolishing the Commission of Reparations and giving its powers to the League of Nations. The problems of the indemnity, reparations, and inter-Allied debts are closely interrelated, and in this regard he practically adopts the proposals of Mr. Keynes, who he believes has seen the truth from the first moment. Turning to France, and well understanding her position, he proposes that England and Italy should give her a guarantee of security for at least twenty years, and adds that England and Italy, with their fundamental interests in common, must ever draw closer together. Communication should be restored with Russia, "but," he points out, "the truth is this and this alone, we shall never reach Moscow except *via* Berlin."

Perhaps some of us may not agree with all that Signor Nitti has proposed. But whether we do or not is secondary, so long as, like him, we are convinced that our duty to the dead is not to punish Germany but "to prevent the new generations from suffering a similar outrage." It is a sign of hope that a man of Signor Nitti's influence has had the vision and courage to write such a book.

*Peaceless Europe. By Francesco Nitti.

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A PRAYER FOR ARMENIA

Thou wast slain and hast redeemed us by Thy blood and made us unto our God kings and priests. (Rev. 5 : 9-10.) Having therefore boldness to enter into the holiest by the blood of Jesus . . . . Let us draw near with a true heart in full assurance of faith. (Heb. 10 : 19-22.)

ALMIGHTY God, who by Thy grace hast not only called us out of darkness into light but hast called us into the Blessed Service of Intercession, we come to Thee with one accord on behalf of the people of Armenia. We pray that Thou Thyself wilt undertake their cause, and with great might succor them. We remember the many thousands who, rather than deny Thy Name, have suffered torture and death, and we give Thee thanks for all who have by Thy grace endured and are now in Thy presence, and we ask Thee, for those who remain in the fiery trial of their prolonged agony, to stand by them and strengthen them and grant them a clearer vision of Thee and deliverance from their sufferings. Send them what they need for their material wants—protect the fatherless and widows—remember the orphans still without home or shelter.

Bless the children in the orphanages whom Thou hast committed to our care and those who are giving their lives to help and save them. We thank Thee for all Thy servants laboring for Thee, who have been true to Thy name. Strengthen and bless all, by whatever name they are called, who contribute of their substance to feed the hungry and to provide shelter and care for the sick and the helpless.

Give wisdom to all who are seeking to help the Armenians in any way, whether spiritually, politically or materially, give courage and a spirit of responsibility to our statesmen, deliver our country and all who are called Christian from blood-guiltiness, through apathy or fear. Bless all who are serving Thee, and may all our service be lifted on to a higher plane of selflessness and sacrifice through the power of the Holy Spirit of him who came not to be ministered unto, but to minister, and give his life a ransom for many. In whose Name and through whose merits we offer our prayer and praises, Jesus Christ our Lord. Amen.

(*Adapted from the Armenian Liturgy.*)

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THE PARABLES OF SAFED THE SAGE

The Parable of Genius

I AM Perfectly Willing to Hurry, save when I am in an Hurry. If any man or even Keturah attempteth to Hustle me when I am in an Hurry, then do I slow up. But I do not fail to Get There.

Now there came unto me a Young Man who ought to have known better, saying, This Generation hath no appreciation of Genius.

And I said, I had not thought it so: for whenever any genius named Ponzi or the like doth invent a scheme to Extract Gold from Sea Water, or to make a

Dollar out of less than an Hundred Cents, or to coin money out of the Blue Sky, there is born of those who appreciate his Genius, at least one every minute.

And the young man said, I speak not of dishonest methods of getting rich quick, but only of an opportunity for Budding Genius.

And I said, Budding Genius should start in Overalls, and not be too swift to blossom into Evening Cloathes.

And he said, A man with ability such as mine ought not to be expected to start at the Foot of the Ladder, nor to toil arduously.

And I said, Listen unto me, and I will speak unto thee words of wisdom. If Success could come unto thee by any cheap way, or in any manner that did not cost thee Hard Toil, thou couldest not afford to accept it. Even so have I said unto mine own sons, and it hath been well for them that they have believed it.

And I said, I have known many Successful Men, and not a few Millionaires, and men of Achievement in various lines of effort; and I have come to believe that the Backbone of Genius is the Ability to Get up in the Morning a little before the Alarm goeth off, and to go at the day's work with a Punch. Napoleon conquered the world by getting there Five Minutes ahead of the other man. Edison achieved success by knowing when it was time to get out of Bed. If thou wouldest be successful in life, rise early; meet the morning with a smile; go at the day's work with vigor but without wasteful haste; use thy brains and thy conscience as well as thine hands and feet; take reasonable care of thy health; do a deed of kindness for some one every day; trust God and do thy duty, and verily thou shalt have no occasion to complain that the world is unmindful of genius.

And he said, It is worth trying.

And I said, add this also, Move quickly, think quickly, and do thy work quickly; yet hurry not when thou art in an hurry; but take calm thought and do it right.

* * *

NEAR EAST RELIEF COLLECTIONS

Received through Universalist General Convention—Sept. 30, 1921, to March 31, 1922

New Haven, Conn., church	$ 67.00
Denver, Col., Miss Crownover	10.00
Denver, Col., Sunday school	6.50
Watertown, N. Y., All Souls Guild	20.00
Liberty, Texas, O. S. Haskell	5.00
Arlington, Mass., church	22.30
Winthrop, N. Y., church	71.54
Chicago, Ill., Charles L. Hutchinson	1.00
Vernon, N. Y., Dora S. Clark	5.00
Binghamton, N. Y., church	3.28
Brattleboro, Vt., Mr. and Mrs. H. R. Brown	60.00
Swampscott, Mass., E. D. Hodsdon	44.00
Chattanooga, Okla., Etta Dunfee	10.00
Springfield, Mass., Primary Dept. Second Church	2.00
Ludlow, Vt., A Friend	5.00
Ludlow, Vt., Sunday school	2.00
Kingsley, Pa., Sunday school	2.19
Toledo, O., Rev. Geo. Humberstone	5.00
Monson, Mass., Sunday school	28.20
Monson, Mass., Mrs. Joseph McDowell	2.00
Taberg, N. Y., Mrs. Remember Kent	.50
Taberg, N. Y., Mrs. B. F. Ramey	1.00
Howard, S. D., Mrs. B. D. Marriam	5.00
Perry, N. Y., church	25.00
Galesburg, Ill., Sunday school	60.00
Canton, N. Y., Mission Circle	94.00
Westminster, Mass., Rev. Lucy M. Giles	2.00
Somerville, Mass., Third Church	62.42
North Hatley, P. Q., church	10.00
South Acton, Mass., church	4.60
Providence, R. I., Mediator	21.68
Providence, R. I., Marion L. Gardner	5.00
Philadelphia, Messiah	33.00
New Bedford, Mass., Mission Circles	10.00
New Bedford, Mass., Women's Auxiliary	10.00
New Bedford, Mass., Mrs. Celestine Gordon	6.00
Medford, Mass., Mission Circle	10.00
Medford, Mass., Sunday school	10.00
Medford, Mass., Anna L. Tucker	35.00
North Russell, N. Y., church	11.00
Brockton, Mass., Mission Circle	25.00
Rockport, Mass., church	6.00
Marseilles, Ill., church	9.30
Sherburne, N. Y., church	7.50
Concord, Mich., church	42.50
South Orange, N. J., Frederick P. Fowler	10.00
Pasadena, Cal., Rev. C. F. Henry	30.00
Mount Vernon, Ill., Mrs. Jennie H. Cunningham	5.00
Everett, Mass., church	40.00
Lowell, Mass., Mrs. G. F. Putnam	55.00
Total	$ 1,018.51

Reveived through the General Sunday School Association—June 1, 1921, to Feb. 1, 1922

Cuba, Ohio, Junior Class	$ 60.00
Pawtucket, R. I. (add.)	1.50
Springboro, Ohio	7.27
Cortland, N. Y.	3.41
Brookline, Mass.	12.92
Plain City, Ohio	15.00
Philadelphia, Penn.	50.00
Junction City, Kan.	5.00
Pawtucket, R. I. (add.)	1.50
Dover, N. H.	5.00
Joliet, Ill.	4.00
Markesan, Wis.	10.25
Pawtucket, R. I. (add.)	1.50
Pawtucket, R. I. (add.)	3.00
Urbana, Ill.	22.50
Springfield, Vt.	15.00
Pawtucket, R. I. (add.)	1.50
Milford, Ohio	5.00
Stamford, Conn.	30.00
Foxboro, Mass.	1.00
Riverside, Cal.	12.03
Berlin, N. H.	5.00
Lawrence, Mass.	39.16
Eaton, Ohio	3.00
Mrs. Mary J. Curtis	1.00
Rev. Hazel I. Kirk, Japan	2.50
Peoria, Ill.	25.00
Newberry, S. C.	5.00
Ludlow, Vt.	5.00
Fort Plain, N. Y.	21.02
Belpre, Ohio	7.25
Mt. Gilead, Ohio	10.00
DeFuniak Springs, Fla.	2.00
Watertown, N. Y., Mrs. Bates' class	45.00
G. W. H. Shinn	15.00
Clinton, Ill.	5.00
Bethel, S. C.	5.50
Stockbridge, Vt.	3.25
Auburn, N. Y.	17.00

Southbridge, Mass.	159.00
Olcott, N. Y.	2.00
Lockport, N. Y.	23.89
Little Hocking, Ohio	9.00
Mount Pleasant, Iowa	40.42
Denver, Col.	7.52
Riverside, Cal.	10.82
Central Square, N. Y.	82.00
St. Johnsbury, Vt.	37.00
West Paris, Maine	120.00
Ashuelot, N. H.	20.00
Framingham, Mass.	30.51
Valley Falls, R. I.	3.25
Norwich, Conn.	19.25
Smithton, Penn.	19.50
Minneapolis, Minn. (Tuttle)	30.00
Dexter, Maine	16.00
Calais, Maine	42.35
Saugus, Mass.	15.46
Cicero, N. Y.	43 .64
Girard, Penn.	25.07
Oak Park, Ill.	28.28
Santa Paula, Cal.	27.62
Litchfield, Ill.	14.10
Kent, Ohio	65.46
Livermore Falls, Maine	15.00
Springfield, Mass. (St. Paul's)	40.50
Milford, Ohio	14.25
Springfield, Vt. (add.)	15.00
Marlboro, Mass.	15.17
Greenville, Ohio	5.00
Methuen, Mass.	41.00
Cleveland, Ohio	81.35
Brattleboro, Vt.	18.92
Brunswick, Maine	24.26
Southbridge, Mass. (add.)	1.00
Troy, N. Y.	60.00
Minneapolis, Minn. (Redeemer)	60.00
Canton, N. Y.	123.55
Morris, N. Y.	3.50
Hudson, N. Y.	41.56
Dover, Me.	14.95
Woonsocket, R. I.	91.73
Oakfield, Maine	74.62
Danvers, Mass.	7.80
Attleboro, Mass.	135.43
Lowell, Mass. (Grace)	60.00
Roxbury, Mass.	105.00
Jamaica Plain, Mass.	3.35
Abington, Mass.	11.50
Woodsville, N. H.	70.00
Springboro, Ohio	11.75
Freeport, Maine	10.00
Martinsville, Ohio	10.00
Beverly, Mass.	3.00
Southold, N. Y.	25.00
Anderson, Ind.	7.45
Christian Hill, N. C.	1.00
New Bedford, Mass.	25.50
Blanchester, Ohio	6.00
Worcester, Mass. (All Souls)	17.89
East Providence, R. I.	40.00
Newark, N. J.	10.00
Mason, Ohio	4.00
Arlington, Mass.	41.73
New Haven, Conn.	120.00
Cambridge, Mass. (First)	179.74
Canandaigua, N. Y.	60.00
Brookline, Mass.	13.00
Mukwonago, Wis.	17.00
Rutland, Vt.	27.81
Swampscott, Mass.	5.00
Holcomb, N. Y.	25.08
Oneonta, N. Y.	10.00
Philadelphia, Penn.	87.64
Pataskala, Ohio	9.00
Chicago, Ill. (St. Paul's) (add.)	4.20
Schuyler Lake, N. Y.	10.00
Chicago, Ill. (St. Paul's) (add.)	53.04
Mitchellville, Iowa	11.95
East Mansfield, Mass.	5.00
Portsmouth, N. H.	11.56
Nunda, N. Y.	54.20
Southbridge, Mass. (add.)	3.00
Malden, Mass.	42.05
Hutsonville, Ill.	19.30
New York, N. Y. (Divine Paternity)	33.75
Albion, N. Y.	60.00
South Acton, Mass.	2.60
Portland, Maine (First)	144.26
Adams, Mass.	5.00
Halifax, N. S.	15.00
Orange, Mass.	9.33
Peabody, Mass.	22.00
Augusta, Me.	20.00
Dolgeville, N. Y.	40.71
Cooperstown, N. Y.	12.00
Reading, Penn.	21.43
Cambridge, Mass. (First) (add.)	4.50
Fitchburg, Mass.	25.00
Scarboro and South Buxton, Maine	5.00
Cambridge, Mass. (Third)	108.81
Stockton, Ill.	6.50
Yarmouth, Maine,	4.58
Keen's Corner, Maine	5.00
Woodington, N. C.	4.00
Cleveland, Ohio	7.94
Deep Run, N. C.	6.00
Potsdam, N. Y.	9.35
Table Grove, Ill.	10.00
Oakland, Cal.	20.00
Mitchellville, Iowa (add.)	5.05
Bridgeport, Conn.	35.42
Avon, Ill.	50.00
Leroy, Ill.	10.00
Woodfords, Me. (All Souls)	5.00
Hartford, Conn.	72.52
Somerville, Mass. (First)	50.00
Waterloo, Iowa	18.00
North Weymouth, Mass.	25.00
Lynn, Mass.	273.04
Springfield, Vt.	15.00
Middleport, N. Y.	70.27
Westbrook, Maine	8.00
Rumford, Maine	15.81
Watertown, N. Y.	58.00
Standing Stone, Penn.	60.00
Towanda, Penn.	60.00
Little Falls, N. Y.	16.50
Markesan, Wis.	25.44
Grove Hall, Mass.	18.37
Providence, R. I. (Mediator)	121.81
Westbrook, Maine (add.)	26.04
Danbury, Conn.	12.28
Belleville, Ohio	30.00
Waterton, N. Y., All Souls Guild	10.00
Guilford, Maine	50.00
Wausau, Wis.	99.33
Newfields, N. H.	1.00
South Paris, Maine	21.70
Cambridge, Mass. (First) (add.)	20.00
Marblehead, Mass.	3.00
Stoughton, Mass.	20.00
Haverhill, Mass.	110.00

alden, Mass.	42.05
sinippi, Mass.	6.25
ampscott, Mass.	20.00
ausau, Wis.	7.81
artford, Conn. (add.)	10.00
ringfield, Mass. (Second)	6.84
nction City, Kan.	15.00
ncord, N. H.	6.00
mmit Station, Ohio	5.00
st Boston, Mass.	10.00
ive Branch, Ohio	12.00
minster, Mass.	15.00
camore, Ill.	10.00
nton, Mass.	10.02
ngor, Maine	123.20
ooklyn, Penn.	10.00
idgeport, Conn. (add.)	2.00
chester, N. Y.	25.00
Total	$ 5,850.98

ecapitulation:

eceived through Universalist General Convention	$ 1,018.51
eceived through General Sunday School Association	5,850.98
	$ 6,869.49
eviously Reported	45,238.96
	$52,108.45

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THE MANNERISMS OF THE PEW

Let me write first of the Regular Pew. Regular as the ockwork of the skies, regular as the movement of the stars, gular as the turning of the autumn leaves, regular as the tides the sea, regular as the turning of the wheel of life, are the folks ho occupy a seat in the regular pew. Heaven bless them! homas Carlyle once remarked: "If I could only find men like y father and his minister I would have more hope for the world." hat the church needs to-day is consecrated regularity. The incipal people in the church are the people who go to church principle.

The Restless Pew is the pew where the occupants keep ab" on the folks who are late; where the children mistake the sle for a kindergarten; where youth smiles on maidenhood, all nconscious of the preacher's eye; where the tall man studies the ded frescoes of the sanctuary; where the weary parishioner sts on his elbow, first on this side and then on that; where the umed head of the feminine gender turns from the left to the ght, and, again, from the right to the left, while the masculine int in the rear grows painfully weary of the irritation caused the society belle in the restless pew.

The Stylish Pew is the pew where the millinery is broader an the broadest theology; where the financial contribution is ntrolled by the poverty of the well-dressed and superbly wned; where men and women appear wealthier and handsomer an they really are; where the rustle of silk announces every w evolution in the development of the service. The stylish w is the fashion plate of the age and looks well from the pulpit.

In the Critical Pew is the young man with an interrogation int in his hand; the young scientist who has just discovered a w law; the flowering school teacher with the last fact of history her possession; the business man who was yesterday deauded by a saint; the disillusioned parishioner who thinks at he has discovered that the preacher is weak like other men. his is a hard pew to preach to. It lacks sympathy.

I have a profound regard and sympathy for the man who sits the Drowsy Pew. He never criticises my theology. He sel-m takes exception to what I say. He never turns over the ges of the hymn book while I am preaching. He neverlooks his watch to mark the hour of the day. He always wakes up time for the collection. He always sings the doxology with enthusiasm. He always feels refreshed after the service is over. And, strange to say, he usually affirms that he was "awake all the while." I have too much sympathy for poor, tired humanity to criticise the occupant of the drowsy pew. He very often needs his nap more than he needs my sermon.

The Family Pew is my favorite. There are seven children in that pew. Let me preach to them for twenty years—and then mark the evolution. When first that family arrived and asked for pew room they were spoken of as "immigrants," but they have honored us with their presence, now, for two decades, and one has become a merchant, one a preacher, one a Y. M. C. A. secretary, one the wife of a missionary, one a teacher in our public schools, and one a trained nurse in a medical institution. I crave the privilege of preaching to such.

The Sympathetic Pew is the pew in which destiny generates spiritual power. The man who sits in this pew gives a blessing and gets it back again. He is looking for "points," and not for blunders, mistakes and exaggerations. He has discovered that psychologically sympthy is the live wire over which inspirations pass.

The Mourner's Pew is always crowded. The world has been consecrated by its tears. Tears are God's dew. One day I called at a home where a little fellow had been lying sick for more than three weeks. The father met me at the door and I imagined I could read a sad secret in his face. I inquired: "How is the boy?" And he answered, "The boy is well, but the mother is brokenhearted." She had entered the mourner's pew. Joseph Parker once advised a class of young theological students in these words: "If you would be sure of a large congregation, preach to the broken-hearted." Sympathy in sorrow is like a rainbow of glory over the throne of pulpit eloquence. The pulpit is certainly lacking which has no message for the mourner's pew.

And last of all is the Singing Pew. Oh, the power of song! I behold that veteran saint, Charles G. Finney, in his eightieth year, on the last Sabbath evening of his life. Too nervous and feeble to enter the sacred edifice, he walks through the churchyard at Oberlin,O., and listens while the great congregation sings the hymn which Tennyson regarded as the finest sacred poem in the English language: "Holy, Holy, Holy, Lord God Almighty." What a blessed ending for a glorious life! There has never been a great revival of religion without a revival of sacred song.—*Rev. James L. Gordon, D. D., in Zion's Herald.*

* * *

A CORRECTION

To the Editor of the Universalist Leader:

I hope early correction may be made of an unfortunate error which crept into an editorial article in your issue of April 1. Whatever may be thought of the British Government's handling of the Indian question, we ought to be careful about the facts. Personally I do not accept the explanation of Mr. Montagu's resignation advanced by the writer of the editorial, but that is not important. It is not the fact that "the English Government has replaced him with Viscount Peel, a discredited gambler who has dragged a great name through half the low resorts of Europe." Viscount Peel is an honorable gentleman with an unblemished record. The "discredited gambler" is Capt. Owen Peel, an entirely different person, who was sentenced on March 14 to a year's imprisonment for frauds.

Frederick W. Hamilton.

* * *

THE GENTLEMAN'S DEFENSE

Sometimes children evince a disconcerting ability to close a conversation and to avert rebuke or chastisement. In a school situated in one of the suburbs there was a slight disturbance one day among the smaller pupils.

A small boy had slapped a little girl. The teacher was quick to rebuke the youngster.

"Jackson," she said, "no gentleman would strike a lady."

The boy was all ready with his reply. It was: "Well, no lady would tickle a gentleman."—*Boston Herald.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

STATURE

When I was a little, eager lad,
One shy, insistent dream I had,
To grow, in all things, wondrously,
Large as my father was to me.

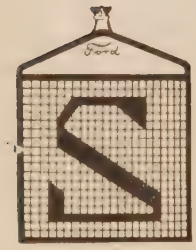
I knew I could not touch his height,
Yet but to try was goodly fight.
And, fatherless to-day, I know
What virtue's mine he set to grow.

But still I have not reached my goal;
To-day new hopes engage my soul.
I shall not to Heart's Heaven win through
Till my lad's dreams of me come true.

Margaret Cable Brewster.

THE AUTO RIDE

Helen S. Campbell



HE was somebody's grandmother and she had never been on an auto ride. Neither had Great Aunt, for that matter. When they were young, folks didn't go "trapsin' all over the country in one of them whizzing things." In those dear to memory days it was safe for old ladies to meander along the country highway on foot, or saunter by in the family buggy.

At first the coming of the automobile meant little to Grandmother and Aunt. But as the years went by and autos became thicker than flies in summer, Grandmother's step and Aunt's step grew slower and slower. No longer did they dare venture beyond the trim white gate of their pleasant dooryard. The village streets and even some of the trysting lanes had been turned into state roads for the never ending stream of motor vehicles.

It is true that once Grandmother and Aunt *almost* had a ride. A summer lady passing the quaint little house spied the old fashioned flower-garden. She came from a place where money will buy any lady's whim, no matter how capricious, and it was her fancy to have a bouquet of those very posies. So she stopped her large shiny car and told Grandmother that she wished to purchase a bunch of flowers.

"We ain't got none to sell," interposed Aunt from her point of vantage behind the window-blinds. She always heard, deaf though she was, the very things Grandmother earnestly wished she wouldn't hear.

"'Twould do 'em good to be plucked," said that little lady. And she gathered her choicest—marigolds, mignonette, sweet william, calendulas and larkspur—and joyfully gave them to the summer lady.

"If you will not accept any remuneration for all of these, you must let me take you to ride, you and your sister." (Aunt hadn't budged from behind the blinds and was manifestly displaying her disapproval.) "How will Wednesday afternoon do?"

The invitation was accepted with alacrity by Grandmother, who even cajoled Aunt into an unheard-of state of expectation, and both old ladies began to count the hours away.

On the hallowed day they rose with the lark, and Grandmother, household chores having been speedily despatched, was all ready for the promised ride by ten o'clock in the morning. Even Great Aunt, who never had been known to be on time, was encased in wraps by noonday.

That they might not keep the summer lady waiting they drew their chairs out on the front stoop. One o'clock, two o'clock, three o'clock, and no summer lady! Three o'clock, four o'clock, five o'clock, and no shiny auto!

Folks living down the road a piece said that when they went by at eight o'clock on their way for the mail, they saw two old ladies sound asleep in their chairs, all tired out from the ride they *almost* had.

* *

"If I had any car but a Tin Lizzie I'd love to give those pathetic souls a real ride," I remarked to my friend Linda a few days after Grandmother had culled her garden treasures for the summer lady. "But ever since I invited the Coopers, and got the answer I did, I'm rather reluctant about extending Lizzie's hospitality."

"Explain yourself," said Linda.

"Well, Mr. Cooper said, 'Mrs. Cooper has so many classy friends that she couldn't be seen ridin' in no Ford.' "

"Grandmother would never even think such a thought," laughed Linda, "and we needn't notice what Aunt says. Besides if you drive slowly and stay on the state roads, Lizzie isn't so bad."

So the second invitation to go motoring was duly given and duly accepted by the old ladies.

Grandmother is little and wrinkled and frail and weet. Her hair is snowy white and she wears dainty, acy, pretty things with her somber black dress. She aid, "Ain't you girls thoughtful of an old lady like me? 'm right happy to go."

Great Aunt is massive (like a piece of mission urniture) and wears grey and has a false front. Her ower teeth have been minus for many a long year. arah Ann, who lives just beyond the pasture, told us hat once—"thirty year or more ago"—Great Aunt ent to the city to buy herself some store teeth. Her ocket was picked, even though it was extra long and idden in the side folds of her dress, and then and here she became so prejudiced against store teeth hat she vowed a solemn vow she'd never have one in er head.

"And she ain't neither," added Sarah Ann.

Great Aunt said, "I dunno 'bout lettin' myself be ook in one of them *horseless* wagons. I s'pose I'll go, o's I can say I have rode in one."

Grandmother was ready, as for the summer lady, ours in advance, and sat with her face, wreathed in miles, plastered against the front windowpane.

Great Aunt kept us waiting almost an hour. It ook so long to decide which to wear, her antediluvian ape or her antiquated coat. She finally compromised y wearing one, with a sweater underneath, and carrying the other. It was a hot, sultry day. She had ards and yards, nearly a mile it seemed, of brown veil ed around her head and hat and face.

"My, ain't this fun!" exclaimed Grandmother, hen at last we started.

"Oh, don't it jolt!" said Great Aunt.

"Shall we go to the beach?" yelled I for the benefit f Aunt's deaf ear.

"Yes, do," said Grandmother. "I'm pining to see ne sea once more."

"No," spoke up Great Aunt. "I can't abide the ean."

"Where shall we go?" whispered I to Linda.

"To the beach by all means," said she.

"Ain't that a beautiful tree!" said Grandmother in an ecstatic tone of voice.

"What did she say?" asked Aunt, trying to unwind a few yards of brown veil.

"Ain't that a beautiful tree!" repeated Grandmother.

"Guess I'd a lived jest as long if I hadn't never see it," replied Aunt.

"Ain't nuthin' never pleases her," mourned Grandmother. "She don't git no frosting on her cake of life."

Aunt kept herself occupied in fumbling with her veil. First she'd wind it, then she'd unwind it, then she'd do both at once, until finally she became so immeshed that I had to stop the car, and we all helped untangle the maze. For her the ocean held no solace; for her nature sang no tune. "I will lift up mine eyes unto the hills, from whence cometh my help," are but idle, empty words to poor Aunt. All during the ride, on that warm summer afternoon, she shivered and shook, sitting straighter than a ramrod, but thoroughly enjoying her misery.

"I'm sorry it's over," said Grandmother wistfully, when toward twilight we stopped at the white gate. "Never see so much in my whole life to once. Thank you heaps and heaps."

"Thank goodness we're home!" said Aunt, gathering up her veil. "Never expected to git here alive! My, warn't I shook! Never catch me in one of them autos again!"

"Not in mine," said I to myself.—*From the Rambler, published by the Melrose (Mass.) Woman's Club.*

* * *

Thomas A. Edison says that moving pictures used as textbooks would advance civilization one thousand years in twenty years. "Present primary-school systems are poor, and unattractive to children," he said. "The remedy is to eliminate boresome books and teach with motion pictures. This is a more vivid, more compelling method of holding a child's attention." Mr. Edison found the majority of college men who applied for positions in his plant amazingly ignorant. He placed the fault with the men or the college but not with their early education.—*Christian Register.*

Young People's Christian Union

THE DIRECTOR'S DATES

April 16. St. Johnsbury, Vt.
April 18. South Acton, Mass.
April 28-30. District Young People's Conference, Clinton, N. C.
May 1. Red Hill, N. C.
May 2. Outlaw's Bridge, N. C.
May 3. Kinston, N. C.
May 4. Durham, N.C.
May 5. Greensboro, N. C.
May 7. Washington, D. C.
May 14. Evening, District meeting, Framingham, Mass.
May 20-21. Winchester, N. H.

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IN CENTRAL NEW YORK

During the past month there have been organized two Unions which are concrete examples of the need of the Y. P. C. U. in widely different kinds of churches, and of the adaptability of the Union to meet these divergent needs. One is in the large city church in Syracuse, the other in the little village church at Central Square, eighteen miles away.

Syracuse is typical of the modern American city, where there is open competition between all kinds of commercialized amusements and the church, on Sunday as well as on every other day. Central Square is typical of the village where there is nothing for the young people to do, except to attend an occasional dance, and lately a weekly semi-professional boxing or wrestling match.

In Dr. Betts' church the Sunday school has its organized classes, and there are King's Daughters and Junior King's Daughters and Boy Scouts and many others. In Julia Tobey's church there are none of these organizations.

In Syracuse one of the young men visited Dr. Harry Reed's church in Watertown, and attended its Y. P. C. U. and came back an enthusiastic Union-fan. About the same time some former Unioners from Massachusetts moved to Syracuse and immediately identified themselves with the church. Here was information and inspiration, and these young people passed the word to others, and the Union was formed, because even in this well-organized church in a city with multitudes of counter-attractions, the young people wanted a Y. P. C. U.

And in Central Square, when the organization, its purpose and method were explained, the young people were equally anxious to organize—and they did.

* *

COMRADES AND UNIONERS

A Rhode Island State Rally and Institute was held in the Church of the Mediator, Providence, on Saturday afternoon and evening, March 25. One of the attractions was a supper, and one of the features of the supper was the work of Fred Carr behind the scenes, helping to serve and afterward washing dishes. Here was the Secretary of the National Order of Universalist Comrades being a comrade, a big brother, to the young folks of the Y. P. C. U.

That kind of attitude toward the Union, whether taken in a church kitchen, in the Sunday school room, in a meeting of the trustees of the parish, or anywhere else, produces results. The young people who had a better time because Fred Carr for the time being forgot the dignity of his office and worked in the kitchen will think of this as an illustration of the attitude of the Universalist Comrades toward the Y. P. C. U., of their sympathy and eagerness to help; and every mother's son of them will look forward to the time when he can become a member of the Comrades' organization.

And every mother's daughter of them will likewise look forward to joining the Mission Circle and the other organizations of the women of the church, whose members have shown the same sympathy with and understanding of the young people's work, and have always been so willing to help. For be it known that Fred Carr was only one of those who helped in the kitchen. There were several of the good women of the church, some of them former members of the Y. P. C. U. who know its value to its members and to the church.

All of which suggests that there is needed in every church, between its various organizations a system of

Graduation

It ought to be the normal and natural, not to say the inevitable, thing for the boys and girls in the Sunday school, when the gang or herding instinct begins to develop, to become members of the Junior Y. P. C. U. This would not, of course, mean graduation from the Sunday school, but simply an added activity suited to their years. I have yet to see a group of boys and girls who were not eager for such organization if there was wise and competent and sympathetic leadership.

From the Junior into the Senior Unio is a step already provided for in a regula service of graduation. Where there is n Junior Union it ought to be the regula step for every one in the Sunday school t take, when he reaches high school age, t become a member of the Y. P. C. U.

This process of graduation is no les important at the other end of the Y. P C. U. age. The Union is the trainin school of the Church and should graduat its students when they have received thei training, partly to make room for othe and younger students; partly to furnis trained workers to other organizations o the Church, partly to allow them to com plete their training by actually doing th work for which they have trained them selves.

As every member of the Sunday schoo should become a member of the Y. P C. U. when the proper age is reached, s every member of the Union should pass in to the adult organizations: the young men about the time they become old enough t vote, into the Universalist Comrades, th young women, about the same time, int the Clara Barton Guild.

This process of graduation should not b a sudden step completed all at once, bu should cover an extended period, durin which each would be a member of tw organizations, gradually lessening his ac tivites in the younger, and increasing hi activities in the older group. The length of time covered by this process of gradua tion would vary in different cases, bein longer of course with those who were chose to positions on State and National Execu tive Boards of the Y. P. C. U.

Whatever the details, I am persuaded that there should be an established orde of procedure, partly to avoid conflict be tween the various organizations, bu chiefly to give to each a carefully planne course of training in Christian service i the church.

Stanley Manning.

For the Quiet Hour

In love only is salvation to be found, and in service lies the only security. The strong call which is laid upon us by our Lord is to fix our thought not upon what the world may do to us, but upon what we may do for the world. For its sake, we must consecrate ourselves for a far larger end than our own soul's good.

Sidney M. Berry.

It is significant that the man who hid his talent said to his lord, "I was afraid." In trading there was a certain risk, as in all commerce, I suppose, there is a certain risk, and the man with the one talent was unfaithful because he had not the courage for that venture.

G. H. Morrison.

Two great gifts of God, at least, ar given to every one—Time and Opportunity . . . Time that fleets and Opportunity that passes never to return—these ar the gifts and the stewardship of every man

Magee.

Where this love is and abounds, it wil banish far away all those dissensions an bitternesses, and those frivolous mistaking which are so frequent among most persons It will teach men wisely and gently t admonish one another, where it is needful but further than that, it will pass by man offenses and failings, it will "cover a multi tude of sins," and will very much sweete society, making it truly profitable.

Robert Leighton.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

THE BEST THINGS

A beautiful spring day was drawing to close. Mrs. Dale, who had spent the orning in town shopping, was at home oking over her purchases. She had just wrapped a long light-weight package d sat admiring the delicate satin spread fore her when the ringing of the doorbell nounced a caller. Recognizing Mrs. der, the treasurer of the Mission Circle, r greeting held something of annoyance. Mrs. Dale was not much given to think- g of the goodness of God. Life had ways been to her a horn of plenty. She s a member of the church and rendered cellent service on supper committees. e had an undefined feeling that it was er to be enrolled as a church member and e usually paid something to philanthropic jects when presented.

Mrs. Elder, her caller, was a timid woman d it was hard for her to solicit contri- tions for the missionary cause. She ok in the significance of the scene—the urious room, the delicate satin—and her rt throbbed for the extension of the ngdom. She seemed to see the tired, ertaxed workers at their solitary posts, ading for reinforcements.

'I will detain you but a moment, Mrs. le," she said, "but I wondered if you uldn't like to contribute something to missionary work this year."

'Oh, it's money you want for foreign ssions," Mrs. Dale exclaimed. "Well, night as well give you what is left." e turned her purse upside down and a ne, a nickel and two pennies fell out. ll there is left, but you are welcome to it," said and looked up smiling. The ile died upon her lips as she saw sorrow l pity mingled on the face of her visitor.

'Oh, Mrs. Dale," exclaimed Mrs. Elder, his the measure of your love for the ster—just the leavings? Pardon me, I can not take it."

Mrs. Dale answered her in surprise. n well, you know religion has so little lo with the best things of our lives. I t see why we should be so anxious to d it across the sea."

Mrs. Elder moved to the door, leaving seventeen cents where they had fallen. Mrs. Dale," she said, "if Jesus Christ e taken out of your life and mine what ld there be left for us women?"

That evening Mrs. Dale found herself xpectedly alone.

he settled down for a quiet evening with ew book which she had purchased that . But what was the matter? She dn't read. The great clock ticked mnly in the hall, but seemed to repeat and over, "What would become of us nen?" The great Spirit was burning e words into her very soul.

No freedom," the Voice said.

Well, I could be happy shut in my beautiful home," thought Mrs. Dale, bracing herself for the conflict.

"But you owe your home to the teachings of Jesus," continued the Voice. "A heathen woman has a roof over her head, but no home and what would home be without the love and comradeship of your husband?"

"Well, I have my children."

"Let me see—girls, aren't they?" said the Voice. "Can you think what it would be like to have motherhood turned into a curse, to be scorned yourself for giving them birth? You owe your comfort in your little daughters to him who said, 'Suffer little children to come unto Me.'"

"Well," said Mrs. Dale, "I'd have my own pleasant room, if I were a heathen woman."

"No," the Voice answered, "this is far too bright and beautiful. Go to your ill-lighted apartment, leave your piano, your pictures, your books. Even these would be of no use for you could not read."

"Oh," Mrs. Dale exclaimed, "I would be desperately ill!"

"And who would alleviate your suffering?" the Voice retorted. "Paganism has no skilled physician nor trained nurse."

"But my thoughts would be left—the hope of a happy life beyond."

"No," came the answer, "there is no consciousness of a happy life beyond for a heathen woman."

The struggle that night was as the struggle of Jacob at Peniel. Mrs. Dale came out no more Jacob, but Israel, for she was now conscious that every good gift she enjoyed in life was hers because of her Christian religion.

G. A. V.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

GREATEST NEW YORK

With every rising sun, the metropolis has added enough population to make quite a sizable town. So the visitor, however much he may have been awed by the throngs of the past, always finds a "Greater New York." If he is a lover of mankind, he prays that this city of world-wide influence is, in points more important than numbers, at its greatest.

If the reports given by our Universalist Sunday schools at the meeting of the Metropolitan Institute are indicative of the spiritual condition of the community there is great reason for optimism.

My first stop on a four-week journey to Pensacola, Fla., Stockton, Ill., and way stations was at New York City, and the best people of the section gathered to hear my news and to tell me theirs. The Church of the Divine Paternity, the Prescott Mission, All Souls Church, the Church of Good Tidings and the Church of Our Father reported without exception good progress and good intent.

Miss Ethel Freeman and Rev. Helene Ulrich, having assumed special responsibility for religious education at All Souls and Divine Paternity, respectively, are showing the same zeal and efficiency that they did in the Cantonian class rooms.

Miss Ulrich found a Sunday school depleted because most of the possible members lived an hour's ride or more from the church. By making the time of the session the same as that of the church service and by introducing new and attractive methods in teaching she has nearly doubled attendance. At the Church of Our Father a special committee, of active and aggressive workers, has been appointed by the parish to study the Sunday school problem and do whatever is necessary for growth and larger service.

While in New York, I had two great privileges, one of attending a cabinet meeting of the Near East Relief and of receiving hearty words of congratulation upon the splendid offering just made by our Sunday schools; the other of calling on beautiful Mrs. Cooper, a most loyal friend and generous supporter of our work, who, having lost her physical sight, yet lives with happy vision of the eternal beauties.

G. E. H.

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"THE THIRTEEN CLUB"

This is an experiment, not with bad luck, as the name might imply, but with good pluck. It is being tried in Peoria, Ill., and in other places. An effort is made to keep up a large attendance at Sunday school during the three "falling-away" months preceding the summer vacation. A member belongs to the so-called club until he is absent from a session of the school. Starting with a hundred and fifty aspirants, the club may have 145 the second Sunday, 140 the third, and so on. Great honor is given to those who persist, and the result is likely to be that a large number will make a perfect record for the season when they would have been likely to be absent half the time. At the end there is a surprise for those who still belong to the club, usually a party or excursion.

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TAKE HARTLAND

Take Hartland Four Corners as an example. In the absence of a pastor, loyal workers have refused to give up the Sunday school, but for years have carried it on under great difficulties. Sometimes the meetings have been in private houses, but they have always been held. And now comes the reward—from the Sunday school comes a demand for the resumption of the church services and a new pastor is settled.

Among Our Churches

New York City Letter

Divine Paternity.—The Ta Kala Society is selling a beautiful Easter card, having a verse written by Dr. Newton. Dr. Newton's strong spiritual sermons during the winter have attracted large congregations. Miss Ulrich is leading in the work of the young people with fine success. At the Mission on Sunday evenings the associate is delivering a series of illustrated talks. The annual dramatic performance of Auxiliary No. 8, benefit of Chapin Home, was given March 29 and 30 at the Lenox Little Theater under the direction of Mr. Ralph W. Carey. Four single-act plays were presented with consummate charm and ability. The patrons recognized and appreciated the excellence of the acting. Mrs. I. M. Floyd, author of "Canada Blackie" and associated with Thomas Mott Osborne, spoke at the Y. P. C. U. meeting April 9 on Prison Reform. * * **Washington Heights.**—The contract for building the new church has been signed by Mr. Louis Annin Ames and the work has commenced. The construction of this new church, without debt, is due to the use of money from the Eternal Hope Fund. * * **Mt. Vernon.**—Rev. C. J. Harris terminated his pastorate April 2. The pulpit work of Mr. Harris has given cheer and inspiration to the church. It is the judgment of the parish that a resident pastor is necessary for its development. On Easter Sunday, Professor Skinner of Crane Divinity School will preach. * * **Chapin Home.**—Officiating clergymen for April: 9, Rev. B. B. Gibbs, 23, Rev. J. A. MacRury. All Souls Church is doing the handsome thing in installing a radio-phone outfit. Daily concerts will soon be a part of each day's program at our beautiful Home. * * **Sunday School Institute.**—At the semi-annual meeting on Wednesday evening, March 22, at the Church of Our Father, Dr. George E. Huntley delivered one of his illuminating and enlisting addresses. * * **Metropolitan Alliance.**—The April meeting (the 7th) was at Mt. Vernon. Mrs. C. E. Holmes was chairman of the day, Mrs. C. E. Stafford singer, and Miss Genevieve H. Cheney spoke upon "Our Girls—the Women of To-morrow." * * **Good Tidings.**—The minister, Rev. B. B. Gibbs, prints a list of alluring subjects for the Sundays in April. The Thursday evening Lenten services are largely attended. At one of the Lenten services Miss Matsu Koyama spoke upon Japan. Here are some of the social events for April: 7, Sunday school party and Children's Festival; 21, Mazola Benefit Luncheon; 28, "Bride and Groom," a dramatic entertainment. * * **All Souls.**—The late Frederick E. Gunnison left a fund of $2,500 for the care of the Gunnison Memorial Room. The Women's League will serve an Easter breakfast, April 18, at 12.30 p. m. On Friday evening, March 31, the Y. P. C. U. gave a dramatic entertainment that was an artistic and financial success. Miss Ethel M. Freeman, parish worker, is to be congratulated upon her success in work with the young people. On Maundy Thursday, Dr. Bartlett will preach and welcome new members. The church will join a union Good Friday service at the Flatbush Congregational Church. * * **Our Father.**—Following the custom of years Good Tidings will unite with Our Fat for the Good Friday service. This y service at Our Father, Rev. B. B. Gil preacher. The evening services, the eig eenth year in using illustrated lectures, v close on Easter Sunday. Miss Ma Koyama delighted the Alliance with talk upon Social Conditions in Japan, a the work of the Universalist Church. urge all our churches to hear this mod and gifted young woman, who will ret soon to Japan to serve under the banne our Church. At the Men's Club, Mond April 10, Dr. J. Fort Newton delivere dynamic word on "Making a Better Am ca."

Thomas Edward Potterton

Church News and Interests

DENOMINATIONAL CALENDAR

May 9. Annual Meeting, Universalist Historical Society, Roxbury Church. 3 p. m. Illustrated Lecture by Edwin J. Lewis, "The Architectural Development of the New England Meeting House."

May 10-11. Connecticut Convention, Norwich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1922

Previously reported	112
Lawrence, Mass.	3
Total	115

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. Laymen's Sunday was a splendid occasion with us. Frank Connor, president of the Men's Club, A. H. Guertin, superintendent of the Sunday school, and P. T. Litchfield gave addresses. As a part of a city-wide evangelistic campaign, a week of special services was held beginning March 5. Mr. Kearns spoke each evening on a different phase of the general subject, "What I Believe and Why." A community meeting has been held each Sunday during Lent. We have had some fine speakers, including Dr. Frank O. Hall, Dr. Harold Marshall and Prof. Clarence Skinner. Our Lenten campaign for new members is accomplishing good results. A membership committee meets each Thursday evening, following our special mid-week Lenten service, when reports are made. The annual meeting, April 3, closed one of the most successful years in the history of the church.

Florida

De Funiak Springs.—Rev. A. Arnold Ross, pastor. The visit of Dr. John Smith Lowe was a great event and rare treat to the people of our church. We are indeed indebted to our Southern Superintende Rev. F. B. Bishop, for arranging Dr. Low trip so that he could come here. church was well filled at the service night of Dr. Lowe's arrival. Not only people from our own church, but from ot local churches and from the church Florala, attended. Dr. Lowe gave a g sermon, and the people were eager for message. We were fortunate to have with us again upon his return from eastern part of the state, and although audience was not so large as upon his visit, our out-of-town friends being un to attend, it is certain that our attenda the following Sunday was larger as a sult of his preaching. It seems to us the General Convention does and car no wiser thing than to send such preac as Dr. Lowe to visit churches like ours

Illinois

Elgin.—Rev. Frank D. Adams, D. pastor. On March 2, after the busi session of the Ladies' Society, the C rades served supper in Unity Hall. Adams and Mr. C. L. Kohn, in full d suits, were the head waiters, and the o waiters, the chef and his assistants their large white aprons, acquitted th selves most creditably. Nearly t hundred were present, and after the su a social evening was enjoyed in the u hall. Music for dancing was furnishe the church school orchestra. On Marc Mrs. Thos. McBride and committee tertained the Ladies' Society at a so at which sixty were present. Under auspices of the King's Daughters, a ve service was held March 19, which dre large audience. On March 30 the C rades gave a card party. Dr. Adams been urged to become candidate for presidency of the school board. Minerva Randell, Mrs. Adams' mo has been seriously ill for several mo She has the sympathy of all the peop this church.

Joliet.—Rev. Walter Henry Mac son, pastor. Under the direction of

oolson, the Forum Class, which meets ndays at 10.30 just preceding the morn- g service, is making good headway. On arch 19, Mr. Woolson outlined the pur- se of the class, which promises some ghly interesting discussions for the com- on good. On April 1, Miss Susan M. ndrews, field secretary of the W. N. M. , was the speaker at a large rally of the men of this church. "Our Little Minis- ," the church calendar, has devoted the nt page of its last two issues to notices ncerning the *Leader*. This would seem a tlendid way to interest the people in ading the church paper.

Maine

Bangor.—Rev. Ashley A. Smith, pastor. n Feb. 12 every available seat in the urch was filled when the Boy Scouts of ngor and Brewer were invited to attend a body. The central section of pews s reserved, and the troops, practically e hundred per cent strong, headed by e scout masters and their chief executive thur D. Marston, turned out to hear r. Smith's sermon, "The Chivalry of outh." A young people's chorus has en organized in the Sunday school by e pastor, who is also superintendent of e Sunday school. The song service at e opening session tends to create interest d enthusiasm. On March 27 a district eting of Maine Mission Circles was held this church. Miss Matsu Koyama ked very interestingly in the afternoon the Midori Kindergarten work, and in e evening gave an impressive message "Social Work through the Blackmer me." The meeting was opened by Mrs. A. Smith. Interesting remarks followed Rev. Harriet B. Robinson of Old Town d an address by the state president, Mrs. ilo B. Folsom of Gardiner. A delicious per was served by the ladies of the urch. As a result of the meeting a new rcle will be organized in Old Town, and ny members added to our Bangor Circle.

Massachusetts

North Weymouth.—Rev. Roger L. arble, pastor. Reports at the annual eting of the parish, March 21, gave ich reason for encouragement. For the st time in our history, this church has en "going alone" since June 1, 1921. There s a larger number present than ever fore. The every-member canvass has ought better results than ever before. re money was spent this past year and there is a much larger balance in the asury than ever before. Several mem- s were received into the parish at the eting, and several others are planning to n. A parish party held recently was a at success. In co-operation with she ngregational church four union services to be held during Passion Week. Sunday evening service is held on the t Sunday of each month, with special sical features and a sermon by the pas- . Mr. Marble has been invited to re- in another year with a substantial in- ase in salary.

Salem.—Rev. U. S. Milburn, pastor. A letter of appeal has been sent out by the trustees of the church, soliciting a generous offering for Easter Sunday. Last year the offering amounted to $1000 and it is hoped this year it will be as large. Mr. Milburn's sermon on April 9 was upon "The Second Coming: Fact or Fancy?" In the evening he gave an illustrated lecture, "My Impressions of the Passion Play." The lantern slides were made from negatives owned by the Community of Oberammergau, taken at the final dress rehearsal. No one was allowed to photograph the play, and moving pictures of it were never made. The lecture is based upon the play as given in 1910, the last performance, which was witnessed by Mr. Milburn. It was not given in 1920 on account of the war, but it will be given this coming summer, which adds new interest to the play at this time.

Springfield.—Rev. Elmer D. Colcord, pastor. Franklin O. Westrup, of Monterey, Mexico, gave a witty and interesting illustrated lecture on "Mexico, My Homeland," Sunday evening, March 26. On April 3, the Princeton Men's Club held a successful Ladies' Night. The entertainment included a radio-phone concert, the apparatus being furnished by Ernest A. Witt and Carrol C. Moulton, and musical selections by Minerva Farr, Harriet Stevens and M. Holland. The Mission Circle held its annual meeting April 3. Officers were re-elected as follows: President, Mrs. A. E. Wright; vice-president, Mrs. H. A. Holland; secretary, Mrs. E. A. Merriam; treasurer, Mrs. E. J. Putnam. The Junior Clara Barton Guild gave a play, "The Famous Box Family." They also had an Easter party, April 1. A Stamp Club is being formed among the young people, the pastor being already a member of the American Philatelic Society. The Y. P. C. U. gave a dance March 30. Under the auspices of this church and St. Paul's, the Tufts College Glee and Mandolin Clubs will hold a concert here, April 17. The Men's Class has been using the monthly Social Progress study outlines published by Funk & Wagnalls. We have particularly enjoyed the lessons by Dr. George Dawson, professor of psychology in Springfield College. We have been conducting a series of Missionary Study meetings, attended by an audience averaging sixty or seventy in number. Foreign students from Springfield College have attended these meetings and told of the life and conditions in their home land. Among the speakers have been Mr. Emilio Chiapella from Montevideo, Uruguay; Mr. Antonia Valdez from Chachapayas, Peru; Mr. Debro Ablan from the Philippines; Mr. Thomas Suvong from Shanghai; Mr. Guido Graziana from Rome; and Mr. Tomas Rodriguez from Lampazos, Mexico. Our young men's basketball team has had a successful season, winning seven games and losing three, and holding third place in the League.

New Hampshire

Dover.—On March 28 a high class entertainment was given by the Boys' Club. Practically all our men and boys were present at the Fathers' and Sons' Supper, March 31, served by the Ladies' Circle. Ralph W. E. Hunt, National President of the Comrades, was the speaker. As a result of his visit, ten men have signed up as Comrades.

New York

Buffalo.—Rev. L. O. Williams, pastor. Mr. Williams has just completed his fifteenth year as pastor of this church. Sunday, April 2, was celebrated as anniversary Sunday. An intensive program has been planned for this month, with special features for Palm Sunday and Easter. On April 13 the annual service of communion and fellowship with reception of new members will be held, and on April 18 will come the annual parish meeting, while there will be evening services every Sunday of the month, and the Woman's Class and the Forum Class are busy.

Middleville.—Rev. Albert N. Lindsay, pastor. The Sunday school has recently forwarded $60 to the Near East Relief. Due to the kindness of Mr. and Mrs. E. F. Clark, the members of the Ladies' Aid were given a sleighride to the Herkimer County Home, where they were entertained by the superintendent and Mrs. M. J. Casler. The pastor holds services at the home the first Sunday of each month and hence the inmates were looking forward to the visit and the service to be held. On March 17 a St. Patrick's supper was served. March 23 was a day long to be remembered by Mr. and Mrs. Joe Smith not only because it was their fiftieth wedding anniversary, but for its happy surprises. Mr. and Mrs. Lindsay and other members of the church prepared a delicious dinner and carried it to their home and served it in a style becoming the occasion. Some relatives from Herkimer with the same thought in mind had preceded them, and so the two dinners were combined, and a splendid feast enjoyed. The happy couple were also presented with many gifts. The Ladies' Aid Society recently met with their president, Mrs. Fenner, and were treated to new maple sugar on snow. The weekly meetings of the society are largely attended, bespeaking the interest and harmony that exists, "family socials" they have been termed by the pastor.

Syracuse.—Rev. F. W. Betts, D. D., pastor. From March 1 to April 7 a remarkable series of Civic Lenten Services have been held Tuesday, Wednesday, Thursday and Friday noons at Keith's Theater. The list of speakers, to quote the *Syracuse Post-Standard*, "reads like a Who's Who in the educational and religious world." This is the third season in which these Lenten services have been held in the theater, the use of which has been contributed by the management. The meetings have met with success and the attendances have been large and representative

chiefly because of their undenominational character and because of the worth-whileness of the speakers. On March 21 and 22, Dr. Joseph Fort Newton spoke on "The Gospel for To-day," and "The Technique of Religion," respectively. Among the other speakers were Dr. Newell Dwight Hillis, of Brooklyn, N. Y., Dr. Frederick C. Ferry, president of Hamilton College, Dr. Stephen S. Wise of the Free Synagogue, New York City, Rev. Samuel McChord Crothers of Cambridge, Mass., Dr. Charles E. Jefferson of New York City, Dr. William H. P. Faunce, president of Brown University, Dr. John G. Hibben, president of Princeton University, and Dr. William P. Merrill, pastor of the Brick Church, New York City.

Rochester.—Rev. W. W. Rose, pastor. On March 26, Mrs. Robert Armstrong, assistant manager of the Industrial Relations Department of the Eastman Kodak Company, spoke before the Saxe and Grose Classes on "The Ethical Aspect of Fiction." At the invitation of the *Times-Union*, Mr. Rose gave an address over the radio to an audience numbering more than five thousand. This broadcasting station of 360 meters is similar to the sending stations of Newark, Pittsburg and Chicago, and is the finest equipment of any newspaper in the East.

Watertown.—Rev. Harry Westbrook Reed, pastor. On Sunday, April 2, the pulpit was supplied by State Superintendent Walker. Dean John Murray Atwood of Canton Theological School was the preacher Palm Sunday. The program for Easter Sunday includes a sermon by Prof. Edson R. Miles in the morning, when there will also be a special musical program; an Easter service in the Bible School; and an open meeting of the Y. P. C. U. in the chapel with an illustrated lecture, "The Story of the Good Samaritan."

Ohio

Kent.—Rev. Edward A. Lewis, pastor. A radio receiving apparatus is being installed in the church here under the auspices of the Y. P. C. U. and the direction of Mr. Clifford Stone, who is giving the use of his instruments. We hope to give the first public radio concert in our city.

Columbus.—Rev. Charles A. Alden, D. D., pastor. The Comrades, who organized in March, 1921, with a charter membership of fourteen, have now a membership of fifty-five. Every other Sunday they present motion pictures on "The Life of Lincoln," and on the alternate Sunday evenings they have different speakers on civic matters. Community singing is a feature of all the services. On April 2 Mr. Atherton, second vice-president, who recently came to this city from Peoria, Ill., to be a representative of the Columbus branch of the A. Nash Company, was the speaker. Mr. Murphy, president of the chapter, is also in charge of the committee engaged in developing a new human service department. Its duties are twofold: first, to provide automobile service on Sundays for those unable to attend otherwise and to establish communication with "shut-ins" unable to attend at all; and, second, to bring to the chapter programs of work in civic and community lines. Mr. Woodward, secretary, is deputy warden of the Ohio penitentiary. The directors are planning a canvass in May to help in the national campaign for funds for the Washington Memorial Church and the Perin-Cate Home. On April 6-7, the Women's Alliance held a country fair, the Comrades having charge of "the country store."

Pennsylvania

Philadelphia, Messiah.—Rev. Herbert E. Benton, pastor. "Our Public Schools," was the subject of the address by Bruce M. Watson, managing director of the Public Education and Child Labor Association, Philadelphia, Sunday, March 26, before the Men's Club. On Tuesday, March 28, the subject of the lecture for the Lenten sermon was "No Bargains in Christianity," being a consideration of the fourth of the "Five Points of Universalism." On April 4, the lecture was upon "A Victory Bond," taking up the last of the "Five Points." By vote of the vestry, Mrs. B. W. Cotton has been chosen deaconess Her work will be to visit the sick and those who are in trouble and to keep informed of all such cases.

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WESTBROOK REUNION

The date of the reunion and banquet of Westbrook Seminary alumni, former students, and friends has been changed to April 28, and will be held at Hotel Brunswick, Boston. Readers of the *Leader* who are to be in the vicinity of Boston the last of April are urged to keep the date in mind. Mr. Arthur Coolidge ('99) of Boston will be toastmaster. The members of the committee having the reunion in charge are Prof. James Tryon ('83) of Massachusetts Institute of Technology, Hon. Richard Coolidge ('98), of the Massachusetts Legislature, and Mrs. Jessica Cox Henderson ('86), of Wayland, Mass.

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MASSACHUSETTS STATE CHAPTER OF COMRADES

Nearly three hundred members from every section of the state attended the annual banquet of the Massachusetts State Chapter of Comrades at the Boston City Club, Friday evening, March 24.

The new state constitution was adopted, and officers for the following year were elected as follows: President, William R. Thomson of Roxbury; vice-president, Dr. M. M. Brown of North Adams; secretary, Alvar W. Polk of Boston; treasurer, J. Theodore Whitney of Wakefield; trustees, Herman E. Lewis of Haverhill, B. E. Hall of South Acton, and Edward L. Shinn of Arlington.

The speakers of the evening were Hon. Olin H. Chase of Concord, N. H., who spoke on "The Unconscious Slacker," presenting the layman's duty to t church; Rev. McIlyar H. Lichliter, past of the Congregational church in Newto ville, who spoke on "The Aftershine Liberalism," challenging liberals to fig for their principles and stating that Libe alism is futile in proportion as it is n passionate; and Dr. John Smith Lowe, wh set forth the aims of the Comrades a made an appeal for the support of t Washington Memorial Church and t Perin-Cate Home.

The meeting was most inspiring. T singing of community songs was led Rev. L. L. Lewis of Melrose. Among tho present from out of the state were Re Harold Niles of Concord, N. H., Nation Secretary Fred C. Carr, Mr. Burlingam state president of the Rhode Island Cha ter, and National President Ralph W. Hunt.

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IOWA NEWS LETTER

Osage.—Our State Convention will held here in early June. A committee already at work on the program. * **Boone.**—Regular and special services a held here every Sunday while the chur patiently awaits the coming of a past We have secured Mrs. Colegrove's so book for our school—a growing Bible scho We have lost by death Mrs. Frankl Blackman of Stuart, Iowa, sister of M C. T. Ballou of this place. * * **D Moines.**—Unity Center under Rev. E. Reamon is full of activity. He now has assistant, Ruth Tuttle. Dr. Reese Chicago will preach April 9, Dr. H. Cope April 16, and Rev. J. H. Dietri April 23. On April 12 Judge R. S. Gal will speak to the Laymen's League. * **Mitchellville.**—We have had religio movies Sunday night with large crow during March in Movie Hall with scriptu and music appropriate. Collections pa expenses and brought many to us n otherwise reached. * * **Webster City.** It is hoped that Rev. Mr. Zastrow, U tarian, who has been supplying at Boo may be secured for this place also.

O. G. Colegrove.

* *

THE SECRET OF MURRAY GRO

What is the mysterious appeal of M ray Grove? It seems so hard to und stand and yet it is so real. No one c mistake this fact, for sacrifice of labor a money on the part of the clergy and la alike is everywhere in evidence. Is blind sentimentalism or silly hero-worshi Sincere people, both young and old, th of our own as well as other faiths, brillia minds and humble intellects, all are c quered by its subtle and mystic char There is no beautiful scenery, the tra portation is poor, the location is inacc sible. Then, what can it be? Can so one answer?

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Five thousand dollars is all that remains to free this institution of debt. Send pledge or donations to Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., or Mr. Walter Gabell, 6600 N. 13th St., Philadelphia, Pa.

* *

FERRY BEACH NEEDS YOUR AID

Universalists everywhere who have come to love Ferry Beach and its institutes will not be slow in responding to the appeal of the Ferry Beach Park Association for funds. Before you forget to do it, mail a check to-day to its treasurer, Miss Laura Jenness, St. Johnsbury, Vt.

William R. Thomson,
Vice-President Ferry Beach Park Asso.

* *

TO OBSERVE WOMEN'S DAY

The following Mission Circles have returned cards indicating their intention of carrying out the plans suggested for April 30:

Norwich, Connecticut.
Stockton, Illinois.
Mitchellville, Iowa.
Gardiner, Maine.
Portland (All Souls), Maine.
Waterville, Maine.
Brockton, Mass.
Third Church, North Cambridge, Mass.
South and West Acton, Mass.
Mason, Ohio.
Plain City, Ohio.
Church of the Messiah, Philadelphia, Pa.

* *

Notices

CONNECTICUT CONVENTION

The ninetieth annual session of the Connecticut Convention will be held in Norwich, Wednesday and Thursday, May 10 and 11. All friends of the faith in the state are cordially invited.

Theodore A. Fischer, Secretary.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

At a meeting of the Vermont and Quebec Fellowship Committee at Rutland, Vt., March 28, it was voted after examination of the candidate to grant full fellowship in the Universalist denomination to Rev. Arthur E. Coxon of Rutland, he being an ordained minister according to the forms of the Baptist denomination and having served one year, under a clerical license, in full pastoral activity.

George F. Fortier, Clerk.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Rev. C. C. Conner has been accepted on transfer from fellowship of the Massachusetts Convention, effective April 7, 1922.

George F. Fortier, Secretary.

* *

MASSACHUSETTS UNIVERSALIST CONVENTION

The sixty-third annual session of the Massachusetts Universalist Convention will be held in the First Universalist Church, Lawrence, May 17-18, 1922, convening at 7 p. m. on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention. . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

George E. Leighton, Secretary.

Invitation

The First Universalist Parish of Lawrence invites the Universalists of Massachusetts to the annual sessions of the Conventions. Visitors and delegates wishing entertainment should apply to Mrs. Florence G. Smith, 144 Berkeley Street, Lawrence, stating whether they wish to stay one, two, or three nights.

The banquet tickets for Thursday night will be $1. The number is limited, and only those ordered and paid for can be reserved. These orders must be sent to Mrs. Charles E. Zuber, 378 Haverhill Street, Lawrence.

All requests for entertainment and banquet reservations should be made not later than May 13.

Clarence Guy Robbins, Minister.

* *

Obituary

Ernest D. Hodsdon

After a long illness, Ernest D. Hodsdon died at his home in Swampscott, Mass., on March 8. He was born in Pownal, Me., sixty-nine years ago, and was the only son of Benjamin and Harriet Hodsdon. For many years he was connected with the General Electric Company and an attendant of the West Lynn Universalist church. He leaves a widow, Catherine B. Hodsdon.

Rosina E. Hayt

Miss Rosina E. Hayt, who died Feb. 27 at her home in Erie, Pa., for more than twenty years was art teacher in the Erie high school. About thirty years ago she went to Washington, D. C., where she became an employee of the Congressional Library, where she continued her study in art. She was an active member of the Washington Universalist church and was also much interested in New Thought, being a member of the Theosophical Society there. Her thinking was along the line of progression and she lived out her thinking in a kindly life. Upon returning to Erie to live last fall, she resumed interest in the local Theosophical Society and became its leader.

Funeral services were conducted by Rev. Herbert A. Graves of Girard, Pa., assisted by Rev. Charles J. Dutton of the Unitarian church of Erie. According to her wish, the body will be cremated and the ashes deposited in the family lot in Erie.

Miss Hayt is survived by her sister, Mrs. Rosella McKee, of Erie, and three nephews and a niece.

Mrs. Sarah E. Hodges

In the death of Mrs. Sarah E. Hodges, who was 100 years old on her last birthday, Oct. 16, 1921, the Peoria, Ill., church, of which she had long been a member, feels a great personal loss. Possessed of gracious serenity, generous with her means for all worthy objects, as well as for her church, this remarkable woman retained her mental faculties to an unusual degree even to the last, and rounded out a full century replete with good deeds.

Mrs. Emily Croig Lamb

The Charlton, Mass., church has lost a faithful member in the death of Mrs. Emily C. Lamb of Charlton Depot. Mrs. Lamb was active in every good word and work, and gave ungrudgingly of her personal service and means. She was constant in her attendance at church. Much of the success of the Annual Levee has been due to her efficient effort. Quiet and unobtrusive always, as president of the Ladies' Circle, and in other ways, her tact and ability won her many friends.

Her husband, Lyman Lamb, died several years ago. Mrs. Lamb was born in Charlton and lived there all her life, being seventy years old at the time of her death.

She was visiting her sister, Mrs. Willis Taft of Oxford, Mass., when the end came. Funeral services were conducted by Rev. Edgar W. Preble at her home in Charlton Depot.

Cora A. Wilder

In the sudden passing of Miss Cora A. Wilder on March 1, both the community in which she lived and the Universalist church of Victor, N. Y., met with irreparable loss. Born in the country near Victor and educated in the public schools of the town, and in the seminary in Rochester conducted by the late Martha Bortle, Miss Wilder spent the whole of her busy life in Victor and its immediate vicinity. For many years she had the care of her aged parents, in addition to the heavy demands of her active business life. She was always a regular attendant at the services of the church and Sunday school. As one of the charter members of the local Y. P. C. U. she was for many years a leader in its activities and served for a number of years as member of the executive board of the National Union. When a Mission Circle was organized in her church she gave it her loyal support and was for several years its president. Therefore it was eminently fitting that during the week following her death the Circle, which had been dormant for some time, should be reorganized under the name of the "Cora A. Wilder Mission Circle."

On the day of her funeral the church was crowded with those who were fortunate enough to count her as their friend, and her loved pastor, Rev. J. L. Everton, paid the last words of tribute.

Nelson L. Lobdell.

Mrs. Emily Vickers Kennard

In the death of Mrs. Emily Vickers Kennard, Lawrence, Mass., has lost one of its most loyal and devoted leaders in social and temperance reform. When Mrs. Kennard came to Lawrence in 1910, the local W. C. T. U., of which she has since served many terms as president, had only a dozen members. Now it is the banner union in the state in point of membership. Largely through her activity and leadership, the W. C. T. U. managed and financed the playground activities for two years and last summer held a highly successful Chautauqua.

Though of Quaker stock, Mrs. Kennard has been a life-long Universalist. Her father, Amos Vickers, was a captain of the underground railway which freed many slaves, and her mother, Mary Shotwell Vickers, was a pioneer worker for temperance and suffrage.

Born at Big Run, Ohio, in 1855, Mrs. Kennard made her home in Ohio, Iowa and Kansas, respectively, before coming to Massachusetts.

She is survived by her husband, one son and one daughter.

Ella Smith

Miss Ella Smith died at her home in Rochester, Minn., Feb. 20, after a short illness, although for several months she had not been in her usual health. She came to Rochester with her parents and four brothers in 1856, and since that time had made that city her home. She was the last of her family to pass on. Long a member of the Universalist Church, she held its welfare at heart and was always active and helpful in its work. She leaves a bequest of $1,500 to the church she loved, and $1,000 to the public library.

Funeral services were conducted from the church by Rev. Ernest M. W. Smith, and interment was at Oakwood Cemetery.

Judge Charles Whiting

The sudden death of Justice Charles Whiting of the South Dakota Supreme Court came as a shock to those who knew him. Judge Whiting received his early education in the Rochester, Minn., schools and graduated from the high school. While he lived in Rochester he was a regular attendant at the Universalist church, its Sunday school and Y. P. C. U. After teaching several years he took up the study of law at the University of Michigan, later transferring

to the University of Minnesota, where he graduated in 1889. Taking up the practise of law in South Dakota, he became unusually successful. He served as district judge, with headquarters at De Smet, S. D., for a time, and in 1908 was appointed to the South Dakota supreme bench, where he was elected in 1912 and 1918.

Judge Whiting is survived by a wife and four children, the oldest of whom is eighteen.

Funeral services were conducted at Pierre, S. D., and burial was at Rochester, Minn.

Dr. O. D. Eastman

Dr. O. D. Eastman died at his home in Woodsville, N. H., March 27, at the age of sixty-two years, after a long illness from cancer. He was a capable physician, upright in his business relations, a good neighbor and a loyal friend. His wife and four sons, Dr. Burns Eastman of Detroit, Dr. D. K. Eastman of Bangor, Me., and Dr. Ollie Eastman and Milo Eastman of Burlington, Vt., survive him.

Funeral services were conducted by Rev. H. A. Parkhurst of Woodsville and Rev. C. F. McIntire, Dr. Eastman's former pastor, of Concord, Vt.

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Crackling

Our premillenarian friends are offended at *Christian Work* for this: The belief in the second coming as an external event has vanished from the world of sound minds, and is held to-day only by those who still practise a sort of magician's art upon the words and numbers of ancient prophecies, whose simplicity reminds one of the old lady who stood on the shore looking at the ships sailing along, and exclaimed: "What a marvelous fulfilment of prophecy: 'There go the ships!' "—*Christian Register.*

* *

Movie usher: "You can't eat peanuts in here."

Hiram: "Yes, I kin, young feller, but I could get along a lot better if you'd turn on the lights."—*Dean Megaphone.*

* *

The 1922 Model Rainbow.—Teacher: "Name the colors of the rainbow."

Bright Kid: "Jade, nude, periwinkle, orchid, smoke, angoda, cobweb, broncho, pine cone—that's all I can remember."—*Exchange.*

* *

A plot to kill Trotsky has just been discovered. It is said that the ringleader was told that he must not do it, as Trotsky was already two assassinations ahead of Lenine, and jealousy would be caused.—*Punch (London).*

* *

SUITS Ready to Wear Out.—*From an advertisement in the New York World.*

* *

(From a story): "She held out her hand and the young man took it and departed."—*Boston Transcript.*

* *

"Tea or coffee?"

"Coffee without cream."

"You'll have to take it, sir, without milk, sir; we're out of cream."—*Puppet.*

* *

"I use this horrible shriek horn on my automobile for humane reasons," explained Lieutenant Huested. "If I can paralyze a pedestrian with fear, he will stand still and I am less likely to run over him."—*The Arklight.*

* *

Harriet and Rosalind were playing together nicely when suddenly Rosalind lost her temper and told Harriet and the dolls exactly what she thought of them. Harriet listened gravely until Rosalind was through and then said, "Mother, Rosalind must be an awful thoughter inside to say such things outside."—*Chicago Tribune.*

* *

With reference to the depression at the collieries, a mining expert declares that bedrock was reached some time ago. We had guessed as much from the kind of stuff we are constantly finding in our coal-scuttle.—*Punch.*

Easter Suggestions

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